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NOTICE.—*The* EDITORS *of the* BOMBAY GUARDIAN *beg to request that all letters on business, such as orders for papers and advertisements, intimations of change of residence, and remittances of money, be addressed to the Publisher,* MR. A. DUNLOP, 21 *Rumpart Row, and those having reference to the News and Literary department of the paper, to the* EDITORS *officially, and not by name, at their office 21 Rumpart Row.*

RELIGIOUS MEETINGS DURING THE WEEK.

On WEDNESDAY *evening at* TRINITY CHAPEL *the usual* SERVICE *and* LECTURE *at ½ past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock.*

On THURSDAY *evening at* ST. ANDREW'S KIRK, *at ½ past 6 o'clock.*

On the FIRST MONDAY *of every month the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer-meeting at the* BOY'S SCHOOL-ROOM *attached to the* TRINITY CHAPEL *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer meeting at Ambrolie at 7 o'clock a. m.*

On the THIRD MONDAY *of every month the Monthly Meeting of the Western Indian Branch of the Evangelical Alliance at 7 o'clock p. m.*

ON THE ORIGIN OF RELIGIOUS DISSENT IN INDIA.—There are a number of interesting questions which have hitherto been confined to the members of literary societies, and discarded by the general public as too learned, which may yet, when divested of technicalities, be exhibited in a way both interesting and instructive to the majority of readers. One of these we conceive to be the origin of Religious Dissent in India.

In a former paper we showed how in the earliest periods of Indian History the population was divided into two classes, the aboriginal natives who were of Tartar descent, and the Brahmanical tribe which belonged to the Indo-Teutonic family. The religion of the former was the same stone and devil worship that is so rife among the lower orders to this day in all the districts of Southern India, and the former was that fire worship which the stricter Brahmans still practice in their own houses, though its rites are now rarely exhibited in public. During the Peshwa's Government indeed they were occasionally practised with great parade in the Deccan, and rich Surdars have once or twice since the establishment of the English rule in the same district performed with solemn pomp the great public sacrifice, of which so much is said in the Vedas. But these cases are exceptional, and the annual religious festivals which we see now performed with so much shew and outward glitter have no place in the ancient system. The original inhabitants had not mental energy to make themselves in any way distinguished among their more intellectual invaders, and the whole religious development of India has in consequence been carried on by the descendants of the new comers. It is to their religious disputes then that our attention must be directed. We formerly shewed from the Hindoo books that a political contest arose, between the military and priestly castes, which ended at first in the political and religious ascendancy of the Brahmans. We are not to suppose that the soldiers were long ruled by priests, although literature being in the hands of the latter, they do not explain how they lost the empire which the deified hero of their tribe by his prowess acquired. Nor was the ascendancy of the Brahmans in the things of religion looked upon with a less jealous eye by the allied members of the community. They could look back to a time comparatively recent, when their religious directors were but the younger brothers of the military commanders; and they could not brook the idea of allowing a number of families of the same origin as themselves to monopolize all the concerns of religion, and to exclude all from the sacred offices of ministering to the Deity except their own children. This dispute is what is shadowed forth in the Purans by the conflict between the Brahman Vasishta and the monarch Visvamitra, in which the latter was successful for a time. Not only did symptoms of resistance to the usurpation of the Brahmans exhibit themselves, but changes also began to be made in the received notions regarding other things, especially animal sacrifice. Even in the Sama Veda itself one of the sages is introduced as saying, "O ye gods, we slaughter no victim, we use no sacrificial stake, we worship by the repetition of sacred verses alone."* Such sentiments began to prevail more especially among learned and thinking men, who by the new arrangements were excluded from the Brahmanical caste, and at last Gotama, a chief of one of these families threw off the authority of the old system altogether, adopted another, which though sceptical in its principles, was more conformed to the advanced moral sentiments of the age. The rise of this system has occasioned much dispute among learned Europeans, although with a singular consistency the inhabitants of Tibet, Ceylon, Burmah and China, all conspire in tracing it to Behar in India, and pretty unanimously agree that the system arose in the sixth century before the Christian era; just at a period, we may remark, when the light of science was beginning to dawn upon the states of Greece. In reference to the question whether this religious secession in India was first made by Gotama as leader of the Buddhists, or by Pársvanath, as leader of the Jains, we may remark, that Mr. Colbrooke in the transactions of the R. A. S., and Dr. Stevenson in the Preface to his Translation of the Jain work called the Kalpa Sutra, both give the palm to the Jains, chiefly on the ground that up to B. C. 819, the Jains give us a reasonable, and consistent chronology, while the Buddhists only carry us up to about B. C. 543; after which on both sides we have nothing but extravagance and fable. However this may be; it was chiefly by the efforts of Gotama or Buddha, a name which means The Sage, that the new system prevailed, not only to the suppression of the public exercise of the rites of Brahmanism, but also in a good measure to the supplanting of the rude superstitions of the aborigines, and the spreading among them a powerful influence in large districts to the south, into which the votaries of Brahmanism had never penetrated, and which were then entirely beyond the pale of the Gangetic civilization. It is to the zeal of those Buddhists teachers that we are to trace those immense excavations, which we have over all Western India, at Adjanta, Ellora, Nasick and Kenory, in the vicinity of Bombay. For although some of the Ellora excavations are Brahmanical and some Jain, the eldest are all evidently Buddhistal, and the others are mere copies of what had been effected by those of the antagonistic religion in ancient times. The Buddhist secession was not partial, nor of short continuance, as the Brahmans would now have us believe, but general and prevalent throughout India for about a thousand years, from three centuries before to seven centuries after the Christian era. About the former period the emperor of India

* Sama Veda Adhy. I. P. 2. D. 3.

Asoka deserted the Brahmanical standard, and ranged himself under that of Buddha; set up pillars that still remain at Delhi and Agra, and on them and on the rocks of Girnari in Gujarat, and Cuttuck in Orissa, inscribed an edict prohibiting those animal sacrifices which the Brahmans, according to the rites of the Vedas, had till then performed; enjoining at the same time the exercise of that tenderness for animal life, and the practice of those moral virtues which are the chief peculiarities of the new religion. A Chinese traveller in the fifth and another in the seventh century of our era, who made religious pilgrimages in India, still found the system of Buddha flourishing,* and a stone inscription from Nagpur dated 657† still speaks of the reigning monarchs as its adherents. The great temple at Puri in Orissa, was originally a Buddhist Chaitya, and the great car festival at the commencement of the rains was nothing more than a solemn procession to welcome back the sages who during the fair season had been making peregrinations among the surrounding villages. All these things no doubt are denied by modern Brahmans, because it is their interest to have us believe that their system originated with the world itself, and has continued without interruption in all ages since. It is however nothing but the common device of ignorance on the part of some, and imposture on the part of others to vamp off a system, which if once stripped of the idea of its antiquity, exhibits a nakedness and a deformity which give rise to no feelings but aversion and contempt.

The character of the Buddhist system, which held the ascendancy so long in India, and yet bears sway in the countries mentioned above, is of a singular nature. It is an attempt to build a high degree of benevolence, and the observance of the duties of morality on the basis of respect for a monkish priesthood, without acknowledging any Eternal all perfect Being. It is indeed the highest effort of the darkened intellect of man attempting to scale the heavens, and deify humanity in the persons of a race of ascetic sages. But whatever attempts of the kind have already been made, it may yet in the history of man be made, and however long they may last, they must like Buddhism in India come to an end. A true knowledge of human nature, will not allow any rational enquirer ever seriously to maintain the monstrous proposition, which sycophants have uttered in reference to the objects of their flatteries, and which vain pretenders have believed of themselves, that when they spoke "it was the voice not of man but of God." These, as well as all other idols must be brought down, and Jehovah alone exalted.

NOTE ON ZOROASTER.—An animated controversy has been for some time going on in the public papers regarding the existence and era of Zoroaster. We have no intention of taking part in the dispute, at least until it is somewhat farther advanced than at present; but as assertions have been strongly advanced, and as strongly contradicted, as to the opinions of the great European Orientalists on the debated topic, we shall say a word or two on that point. It surely ought to be a sufficiently easy matter to determine what the literati of Europe actually hold concerning Zoroaster. We have now lying before us the admirable work of Lassen on Indian Antiquities (*Indische Alterthumskunde*) in which he has on more than one occasion to connect the early history of India with that of Persia. He quotes the following passage from the *Kleine Schriften* of the great historical critic, Niebuhr. "The age of the Magian Zoroaster is completely mythical; and the immensely discordant statements regarding it can be brought to no determination. When considered as the founder of the Magian religion, he must be referred to a very remote antiquity; and the most untenable opinion is certainly the one that places him after Cyrus." Lassen himself speaks as follows: "It was in Bactria that Zoroaster established the new religion, which extended itself thence westward; we are not justified in holding him for a mythical person; of the miracles ascribed to him in later times there is no trace in the Zendavesta. But to determine his era will never be possible, because we have no chronological data for the history of the Kaianians; the accounts of the ancients can afford no help, since in them several Zoroasters, belonging to various countries and ages, are mentioned, and it follows that the most learned men of antiquity were not able to arrive at any certain conclusion in regard to his era." The most recent formal judgment in regard to this question which we have noticed in English writers, is a statement by Professor Maurice, in his interesting work (published last year) on Ancient Philosophy. We do not quote the professor as a high authority on questions of Oriental antiquity; but we refer to him as a diligent student who has abundant opportunity and inclination of making himself acquainted with the views of the Continental scholars. He thus writes. "The biography of Zerduscht [Zoroaster] is altogether confused and mythical. It is hardly possible to compose any orderly history out of the wild legends of his birth, his adventures, and his reformation. The most intelligent modern critics have given up the task. They doubt whether such a man ever existed; they think that he represents an epoch, or a great struggle of opposing principles; that different persons who illustrate that epoch, or engaged in that struggle, may have been blended under one name, and that the traditionary history may have as much or as little to do with one as with another of them."

These extracts will suffice to shew the views now generally prevalent in Europe on the question before us. Every thing relating to Zoroaster is, for the present, wrapped in impenetrable gloom. We say, for the present. Lassen, in the extract we have quoted, affirms that it *will never be possible* to determine his era; but that is a bold and perhaps rash assertion. We look for great results from the critical investigation the Zend books are at this moment receiving from two such profound orientalists as Westergaard and Spiegel, each of whom is engaged in preparing a new edition and translation. Some light may be shed on the "palpable obscure" by the remarkable discoveries made through the excavations at Nineveh and elsewhere; for it is known that a close connexion, both political and religious, existed at various times between Assyria and Media. And the decypherment of the Persian, Median, and Babylonian, Cuneiform Inscriptions will unquestionably affect to a considerable extent our opinions regarding Zoroaster and his era. They are doing so already. Hitherto, critic after critic has exhausted his ingenuity in the attempt to reconcile the statements of the Greek historians with those of the Oriental writers who, during the last eight hundred years, have written on Persian antiquities; but the Western and Eastern accounts have still remained in hopeless discordancy. Now, however, a third party steps in; for sculptured in the rocks at Behistun, Persepolis, and elsewhere, we have notices of the acts of Darius and other ancient kings. The investigation of these monuments is not finished, and it would scarcely be fair to pronounce as yet any very positive opinion; but we are safe in asserting that hitherto the results to which we have been led, are favourable to the classical narrator and unfavourable to the Oriental,—Herodotus rises in favour, and Firdusi goes down.

Our readers may ask why so preternatural a darkness should overshadow the name and doings of Zoroaster. One cause of the fact is obvious enough. Twice at least, in recorded history, has Persia been invaded by powerful nations from the West, and twice has the entire framework of her civil and religious polity been shattered to pieces. All our readers are familiar with the chief details of the conquest of Persia by Alexander the Great. For about 550 years after his time, the religion which Darius, Xerxes, and other kings had laboured to extend, lay wholly neglected; and during that entire period it barely continued to exist, reduced, as the historian Gieseler says to "a rude dualism," and confined to the eastern portions of Persia. In the third century after Christ, Ardashir (or Artaxerxes) who claimed descent from the ancient kings of Persia, made a successful appeal to the patriotic feelings of his coun-

* Journal R. S. L. No 12. Passim.
† Journal R. A. S. Bombay Vol. 1, P. 148.

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trymen, and after three desperate engagements with the Parthians, he was hailed in the field with the proud title of *King of kings*, and forthwith proceeded to restore to their ancient splendour the throne and the religion of his ancestors. But four hundred years afterwards, the invasion of the Muhammadan Arabs swept everything before it; the faith, and rites, and books of the fireworshippers were objects of implacable abhorrence to the followers of Islam; multitudes of the Persians were compelled to become Muhammadans, and the surviving remnant found a perilous lurking-place in the wilds of Khorasan. Thence a considerable portion of them gradually found their way to India,—their settlement at Sanjan in Gujarat occurring about the year 717.

It is on account of these tremendous convulsions that every thing relating to the history of the ancient religion of Persia is involved in such obscurity.—We shall probably soon return to this subject. In the meantime, we are glad to witness the zeal with which young Parsis are entering into the questions connected with Zoroaster. We do not indeed expect that those who are now writing in the public prints will be able to throw much light on so dark a problem; but the discussion may do much to awaken the attention of the Parsis generally, and prepare them, as we trust, for those important disclosures which we expect to result from the labours of the scholars who are now busily investigating the enigmatical Zendavesta. Let the desire and effort of one and all be to discover and divulge the truth. Let the spirit of bitter partizanship be laid aside, and let each prosecute the high inquiry as responsible to the God of Truth.

The English Bible.—We often hear dilettanti critics deploring what they call the inaccuracies and errors of our English Bible; and not unfrequently are preachers of the gospel so vain or so imprudent as to indulge in this strain of criticism, to the disgust of their more intelligent and judicious hearers. Nothing could be more absurd. We have the best reasons in the world for being satisfied with our version of the scriptures. Doubtless, with the improvements which have been made in Biblical knowledge, some corrections might be made in it, and some passages rendered more clearly expressive of the meaning of the original. But take it all in all, the translation of the Bible, in the reign of James the First, is the most remarkable and interesting event in the history of translations. That of the Septuagint, in the reign of Ptolemy Philadelphus, bears no comparison with it. It is a noble monument of the integrity, fidelity, and learning of its venerable translators. Their simplicity and modesty, humility, erudition, and admirable sense, entitle them to the praise bestowed by Pope on Lord Roscommon:—

> "To him the wit of Greece and Rome was known,
> And every author's merit, but his own."

Their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity; and while they have been extremely happy in the simplicity and dignity of their expressions, they have, by their adherence to the Hebrew idiom, at once enriched and adorned our language. It is remarkable how they have been influenced not only by the spirit of the scriptures, which pervades the whole work, but by their indestructible metre, a metre the more curious and surprising, because it has none of the monotony, which a critic would have pronounced *à priori* to be inseparable from it. Some of our readers may not be acquainted with the manner in which the translation was effected. We shall describe it very briefly. King James I, in 1604, nominated fifty-four learned men to re-translate, revise, or correct preceding versions, so as to produce as perfect a translation as possible. Of these, only forty-seven actually engaged in the work, the others having died, or declined the appointment. They were men of distinguished piety, and profoundly versed in a knowledge of the original languages of the sacred writings. Those who lived to engage in the work, were divided into six companies. To each company was assigned a particular book or portion of the Bible, which was to be translated by each individual belonging to that division. The book thus finished, was sent to each of the other companies, to be again examined; so that each book passed the scrutiny of all the translators successively. Three entire copies of the Bible, thus translated and revised, were finally submitted to a committee of six, who reviewed and polished the whole work. Nearly three years were spent in completing the translation; and from this account of it, it appears that no time or pains were spared to make it perfect. It was published in folio, in 1611, and has ever since been the version in common use by all to whom the English language is their mother-tongue.

The great excellence of the version is due to six considerations. *First*, it was made under a very solemn sense of the important duty, devolved on those who were thus selected. Hence arose that prevailing air of dignity, gravity, simplicity, which is so conspicuous. *Secondly*, the translators came to the task, looking to the *thoughts*, not to the *style*. Their object was not that of all other translators, to imitate and rival the beauty of *style*. Their sole object was to render faithfully, and in a plain, appropriate style the *thoughts* of the Sacred Writers. Hence, they became *thoroughly imbued with the spirit* of the original: and gave an incomparably better version of the Hebrew and Greek Testaments, than any or all of them together could have done of any Greek or Roman profane author. Had each of them left us translations of some Greek or Latin classic, we do not hesitate to say, they would not now have been found in any library, but as mere curiosities. *Thirdly*, the number of persons employed contributed very much to prevent any *personal* style from prevailing: and gave to the whole an air of plain, simple uniformity. *Fourthly*, the æra was providential in one important view. As the translation was made before all the bitterness of sectarian spirit distracted the English Protestant church, it was executed far less with a view to party differences, than could have been the case, at any time afterwards. *Fifthly*, fortunately the only great religious difference, that could have affected it, was the dispute with the Roman Catholic Church, and, as to that, all Protestants were agreed in England, on every important point. *Sixthly*, the English language was then at the happiest stage of its progress, [illegible] all the strength, simplicity, and clearness of the Elder literature; whilst, at the same time, it was free from the [illegible] of the age of Charles I. and Cromwell,—from the vulgarity and levity of that of Charles II.,—and from the artificial character of that of Anne.

Such a translation is an illustrious monument of the Age, the Nation, the Language. It is properly speaking, less a translation than an original; having most of the merit of the *former* as to *style*, and all the merit of the *latter* as to *thought*. It is the noblest, best, most finished classic of the English Tongue. It only can be the never-setting sun of modern literature. To found our schemes of literary education, to build our literature, primarily on the Scriptures, seems then to be the dictate of sound judgment and pure taste. It conforms to that wise maxim, equally just in theory and safe in practice, that genius will always produce more admirable works, the richer and more various, the nobler and more beautiful the materials. The *principles* of universal literature are found in their primitive beauty, energy, and purity, only in the scriptures. With the exception of allusions and illustrations, drawn from manners and customs, scenery and Jewish peculiarities, they are appropriately the literature of no age and of no country, but of all ages and all countries. Mademoiselle Gournay expessed a wish that the language of Ronsard might never die; and La Harpe has styled Racine, "le modèle eternel de la poesie Françoise." Let them live to the end of time, and yet neither can ever be the language or the model of the world. This glorious destiny is the privilege only of the Bible. It is only to such a model as this that we can apply the happy thought of Ariosto:—

> "*Non è un sì bello in tante altre persone;*
> *Natura il fece, e poi ruppe la stampa.*"

The mould is indeed broken; since never again will the sacred legislator, prophet, and apostle, give us a divine standard and

model of thought and reasoning, of eloquence, poetry, taste and style. We are thoroughly convinced that the great majority of educated men would write and speak in a better style and taste, if their instruction in youth were founded on the thorough study of the Scriptures. Their writings, formed upon this universal and noble model, would not be at all likely to deserve the praise bestowed by the great Condé on the Abbé d'Aubignac, after reading his tragedy, Zenobia, composed so faithfully according to the rules of Aristotle :—"Je sais bon gré à l'Abbé d' Aubignac, d'avoir si bien suivi les regles d'Aristote, mais je ne pardonne point aux regles d'Aristote, d' avoir fait faire á l'Abbé d'Aubignac une si méchante tragedie.

We cannot refrain from adding here, that one of the oldest missionaries in Bombay—distinguished equally for the universality and accuracy of his knowledge and the soundness of his judgment—has "left all meaner things" to engage in an entire revision of the Mahrathi scriptures, with a view to the preparation of an authorized version. This is an arduous and noble undertaking ; and if succesfully accomplished, as we have no doubt it will be, for it could not be in better hands, the esteemed missonary to whom we refer will be the honored instrument in the hands of an adorable Providence, not only of conferring on the Mahrathi people the great benefit of a standard version of the Holy Scriptures in their own tongue, but also of conferring on Mahrathi literature as great a benefit as Luther conferred on German by his translation of the Bible, or as the translators of James the First conferred on English by their incomparable version. We solicit for him the prayers of all interested in such an honorable and glorious work, and bid him God speed.

Scotish Orphan Fund.—In our issue of the 9th inst., we published the Report of this interesting Institution. We would now direct the attention of our readers more particularly to it. The orphans supported by the Fund, and under training in the Institution, consist of sixteen girls of various ages. They enjoy the advantage of dwelling together as a family, and are thus in circumstances to experience the full benefit of the blessed influences brought to bear upon them. The committee state that—"Their aim is by careful cultivation to fit the orphans for the duties of life, wherever their lot may be cast, and prepare them for a higher and eternal state, a subject which ought in humble reliance on Divine Grace, to form the chief element in every scheme of education, as well as the great aim of every intelligent being."

And for the accomplishment of this noble object, the Committee have been especially favored by Divine Providence in having been enabled to place the Institution under the care of a lady, in every respect "thoroughly furnished unto the good work"—highly accomplished, of much experiance and aptness in teaching, and devoted to the cause of Christ. The Report states that—"The Religious training of the children occupies a large share of the attention of Miss Hughes, in which she is aided by the periodical visits of the Rev. Dr. Stevenson. Their progress in this department as exhibited at the last public examination, was highly creditable to Miss Hughes, and afforded strong proofs of docility and diligence on the part of the pupils. Besides being exercised in Scripture reading and recitation daily, they have carefully impressed on them the practical application for the regulation of their hearts and conduct, of the religious knowledge thus imparted. The children are also taught, with gratifying promise of success, the usual branches of a sound elementary education, such as may render them in future useful and respectable Members of Society. Due attention is also paid to their instruction in needlework and such useful accomplishments as are suitable to their situation and prospects in life."

The Committee and the estimable directress of the Institution have evidently imbibed the spirit, and are carrying out the principle, of those excellent words of Bishop Butler, in his XV. Sermon at the Rolls ;—"Our province is virtue and religion, life and manners ; the science of improving the temper, and making the heart better. This is the field assigned us to cultivate ; how much it has lain neglected is indeed astonishing. Virtue is demonstrably the happiness of man ; it consists in good actions, proceeding from a good principle, temper, or heart. Overt acts are entirely in our power. What remains is that we learn to keep our heart ; to govern and regulate our passions, mind, affections ; that we may be free from * * * a general wrong temper : from which general wrong frame of mind, all the mistaken pursuits, and far the greatest part of the unhappiness of life proceed."

How vastly superior the education given in such an Institution to that which has so long been regarded as the fashionable education of girls. A so-called fashionably educated girl is a mere budget of sympathies. To dance, sport, feed her fancy from the delicious pages of the latest novel, go into convulsions over the corpse of her favorite canary, while she is cruel as a vulture towards the real sufferings of her own species, and thus, to make it the end and glory of her life *to be*, as well as *seem* to be, a mere aggregation of ungovernable feelings, is the height of her ambition. But such an education as that which the Committee of the Scotish Orphan Fund, and the directress of the Institution, are laboring to impart to the girls under their care, is calculated to prepare them for the faithful and intelligent discharge of those duties which the God of nature has assigned to them—the duties of those future domestic circles of which they are destined to be the centres, either of attraction or repulsion. They are fitted to be, what they have been ordained of God to be, the nurses, the teachers, and the guides of their future offspring. Who can estimate the difference of the two characters. Many a father, who has educated his daughters on the principle, that girls need *accomplishments* merely for success in life, has been compelled, when his daughters have completed their education, to adopt language similar to that which Aristophanes, in in his play of "The Clouds," puts into the mouth of an anxious father, whose son had been educated according to the new principles of training youth adopted at Athens about the time of Socrates :—

"There's my young hopeful too, he sleeps it through,
Snug under five fat blankets at the least ;
Would I could sleep so sound ; but my poor eyes
Have no sleep in them ; what with debts and duns
And stable keeper's bills, which this fine spark
Heaps on my back, I lie awake the whilst,
And what cares he but to coil up his locks,
Ride, drive his horses, dream of them all night,
Whilst I, poor devil, may go hang."

Mitchell's Aristophanes, II. 8.

Those, on the other hand, who are educated according to the system pursued in this Institution, when their education is completed, "look well to the ways of their households, and eat not the bread of idleness."

A well cultivated, well stored mind, is an inestimable treasure in any station of life. It is as useful, and as necessary in the domestic circle as in the public walks of life. To meet the difficulties of life, the female needs the same acumen of intellect, the same maturity of judgment and refinement of taste, as the male, and whatever is valuable as a mental discipline for the one, is equally so for the other. Mind expands only by *patient thought*. This cannot be secured by attention to mere accomplishments. A severer discipline is needed, if women would have *strong* minds, *cultivated* minds, *mature* minds ; if they would acquire an intellectual strength and soundness of judgment, which will enable them to meet with fortitude the stern realities of life.

It is a great blessing to any young person to be under such instruction and training, physical, intellectual, and religious, as this Institution affords. We trust that the "Scotish Orphan Fund" will become generally known, that all for whom it is intended may enjoy the benefits of it. And we trust that the blessing of God may be vouchsafed to Miss Hughes and her youthful, interesting, and highly favored charge.

J. P. Larkins, Esq.—On the 14th instant, J. P. Larkins Esq., left Bombay for England by the Overland route. Ill health, both of himself and of his partner, has led to this step. We feel that we are echoing the language of many when we say, that in his departure India has, humanly speaking, sustained a great loss. We allude especially to the religious influence that he has exerted for many years in Western India. He was deeply and habitually concerned for the spiritual welfare of this community, both European and Native. He was not of the number of those laymen who imagine that they can roll the burden of responsibility upon Missionaries and Ministers, and thus become free to prosecute the secular scope of their residence here, with undivided attention. He conducted for some years a religious weekly paper in Bombay, the *Witness*, which, there is reason to believe, was the means of good to many. It was expected that he would be an associate in the editing of the *Guardian*, in the establishment of which he took a deep interest; but the ill health of his family for some months past, caused this expectation to fail. Our feelings would lead us to dwell upon the several most prominent features of his Christian character; but we judge it more becoming to throw into a general form our ideas of the duties of a European Christian in India. This, if the Lord will, we will do in our next issue.

May he and his be conducted in safety over the wide seas; may their health be restored; and may they long "shine as lights in the world, holding forth the word of life."

Review.

A Critical History of the Language and Literature of Greece, by William Mure, *of Caldwell*—London: Longman, Brown, Green and Longmans; *Paternoster Row*—1850.

Three volumes of the above History are published, comprising an account of the Epic and early Lyric Poetry of Greece. How many more may be required to bring the subject to a completion we do not know, nor is the author himself yet perhaps aware. The volumes already published have received high praise from the first critics of our day, and therefore we run no risk in recommending them to those of our readers, whose taste for classical literature has not been destroyed by the engrossing concerns of business, or by that lassitude which unfits the mind for any enjoyment, but bodily rest and refreshment. Some apology may indeed be demanded by some, for our introducing a book so entirely devoted to classic literature, and not particularly connected with this country to the notice of our readers at all, but we shall leave those who do so to find out the reason for themselves, and proceed with our remarks.

The depth of our author's research, and his acquaintance with all that remains to us of what the ancients have written connected with his subject, as well as with the lucubrations of modern authors, especially those of the German school, on Grecian literature, is indeed astonishing. But the judgment with which all these varied writings are classed, analyzed, and reviewed, and the apparent care with which he handles all the curious and recondite matters that come in his way, are above all praise.

The one half at least of the three published volumes is occupied with what has been called the Homeric question. Mr. Mure treats it in a way that it never has been treated before, and which few classical scholars so much as even ventured to hope to see it treated. He started, as he himself confesses, a rabid Wolfian, tearing old Homer into a hundred pieces, denying in fact that any such personage ever existed, and maintaining that the poems which go by his name, were nothing more than a parcel of Greek ballads strung together by that tyrant Pisistratus. As he became better acquainted with the works of the Old Blind Father of Epic Poetry, his sentiments underwent a complete revolution, and he has written a book demonstrating to every one who has a spark of critical judgment or poetic taste, that Homer was a real personage, and the author both of the Iliad and Odyssey, as they have been handed down to us, and of no other extant poems. This he does by shewing the perfect unity of the story in Homer's works, the dependance of all the parts on one another, and their connection with the main plot, as well as by a copious selection of parallel passages in the different parts of the poem, exhibiting those nice shades of resemblance, which point out the same mind, and distinguish the original composer from the servile copyist. Valuable as are Mr. Mure's labours in reference to the primary object they have in view, we consider that they are still more valuable in reference to the subject of ancient literature in general, and that the principles he lays down may be applied with a similar effect to the criticism of the First Book of the Sacred Scriptures. After shewing the unity of character in respect of every one of the heroes and heroines of the Iliad, the author concludes with the following emphatic summary:—

"If the facts in the foregoing analysis be correctly stated, and the citations admit of being verified, it seems difficult to understand how any impartial reader, who has carefully weighed these facts and citations can believe it possible that a series of such singularly delicate portraits, individualised by so subtle a unity of mechanism, not only in their broader features of peculiarity, but in the nicest turns of sentiment and phraseology, can be the produce of the medley of artists to which the Wolfian school assigns them. It were about as probable that some ten or twenty sculptors of the age of Pericles, undertaking each a different part or limb of a statue of Jupiter, should have produced the Olympian Jove of Phidias, as that a number of ballad singers of the anti-Olympic era should have combined, by a similar process of patch work in producing the Achilles or Agamemnon, the Priam, the Hector, or the Helen of Homer."

We need hardly notice, how the same argument tells against the partition of the book of Genesis among a number of authors, all animated by the same zeal for the worship of the same Jehovah; all making the whole history from beginning to end turn around one individual, the father of the faithful; subservient to the clearing up of whose story are even geneological tables; while the promise of Canaan to his seed runs like a golden thread through the whole book, and a prediction of this grand consummation, to achieve which, Moses all his life long acted and suffered, winds up its histories. We wish our Hindu friends would make themselves master of Mr. Mure's argument; we can conceive no better mental training for the arduous duty that lies on them especially, of distinguishing in ancient writings truth from error.

Among the many excellent sketches to be found in this section, we must content ourselves with the following charming, yet just character of Andromache,—a sketch alike creditable to the Father of Poetry, and to his modern Commentator.

"The part of Andromache in the Iliad is one of suffering rather than action. At the commencement of the poem she is the anxious and devotedly affectionate wife, in the catastrophe the mourning widow. The only strong emotions she is called on to display, are tender solicitude for the welfare of her husband, and a poignant grief for his loss. Her appearances, too, on the scene are few and brief. Yet there is, perhaps, no heroine in the whole range of poetical fiction who inspires more powerful feelings of admiration and interest; a fine proof of the poet's faculty of imparting life and reality to his actors with the smallest amount of machinery. How striking is her first appearance in the scene! Hearing in the seclusion of her chamber that the tide of battle had turned against her husband, she hurries forth "like one distracted," followed by her nurse and infant child to the tower that overlooks the plain. The ensuing interview with Hector, whom she encounters returning to the field, on completing his pious errand; her allusions to her previous heavy load of domestic sorrow; to the loss of her father, brothers, and native home, to her husband, as supplying the place of all, her supplication by his love for her and their common offspring to moderate his valour, and have mercy on a life so dear to every thing, most dear to himself, are all of the last degree of tenderness. How beautiful the description of her smiling through her tears, as she receives back the unconscious babe from his father's caresses into her arms; and of the mute suppressed emotion with which, yielding to Hector's gentle reproof for her attempt to weaken the firmness of his patriotism, she submissively retires and indulge her anxieties in solitude! Nor throughout the distressing scenes at the close of the poem, in her outbreak of agony on beholding her husband's corpse mutilated, and outraged beneath his native walls, or in her touching lament over it in the sequel, is the meek affliction of this most innocent and sensitive of sufferers alloyed by a single expression of anger or bitterness, even against the hand that had successively bereaved her of father, mother, brother, and husband. Had Andromache combined but a small share of the Spartan wife or mother with her anxieties for the safety of Hector, had she uttered a few natural ejaculations of vindictive wrath against his destroyer, the charm that renders her the most angelic and interesting of her sex, would at once have been dissolved."

The following explanation of "those exhibitions in the circle of Homers' gods, of scenes which would be discreditable to the humblest of their worshippers on earth," if not entirely new, nor altogether satisfactory, is perhaps the best apology that can be made for the Blind Bard.

"The frequent occurrence of such improprieties in the standard text book of the national religion, gave great offence to the early Greek philosophers, whose anxiety to maintain the dignity of Olympus, conjointly with the credit of Homer, gave rise to the allegorical system of interpretation, where, not only the divine brawls, but a large proportion of the facts or imagery of the poems were fancifully explained as types of physical phenomina, or Ethic dogmas. The attempts of modern commentators have not been more successful. The

only reasonable explanation or vindication of these passages is, to assume their object to be satirical. They reflect partly the poets own disposition to banter the extravagance of the popular theology, partly the inclination of the Greek public in all ages to extract materials for jest from the objects of the gravest interest. They thus possess a historical in addition to their poetical value, as the earliest specimen of a taste afterwards so characteristic of the genius of Hellenism. In an age when the popular minstresly formed the whole Cyclopædia of literature, the temptation to administer to so important an element of the national taste was irresistible, even in works with the general style of which Homer himself or his more critical hearers might have felt such license to be not strictly congenial." And again on Jupiter's address to Juno, Iliad B. XIV. 315; where he gravely runs over the catalogue of his own immoralities, the author remarks. "It is impossible the poet could mean so strange an address to be taken seriously. He could have no conceivable object, but that of satirising this absurd chapter of the national theology."

Happy would it be for the Hindus, if all their popular writers were to unite in apologising in the same way, for the indecencies and immoralities their poets have ascribed to their gods, and if the population in general were to accept such an explanation. It is to be feared, however, that whatever truth there may be in our author's remarks, the satire in these cases is not to many apparent, while an infinity of mischief is occasioned to multitudes, by accepting in their literal sense, such descriptions of beings styled divine.

On the vexed questions as to whether Homer's poems were written in his life time or not, Mr. Mure has the following judicious remarks.

"The universality of the practice of writing among the Phœnicians could not fail to involve a greater or less acquaintance with it among a people so much connected with them as the Greeks, a people so distinguished also for their curiosity and zeal in the pursuit of new and curious sciences. It cannot be doubted that Homer in particular owed much of his knowledge of maritime geography, real or fabulous, to his intercourse with these enterprising navigators. Apart therefore from his opportunities at home, it was scarcely credible that a man of his genius, associating with a people who habitually wrote, should have remained himself illiterate. As to the writing materials, the art of manufacturing parchment, the acquirement of which art from the Phœnicians by the Greeks was matter of remote tradition in the time of Herodotus, when Phœnician commerce was on the decline, must have been in its most flourishing state in Phœnicia itself, in the days of Homer. The Greeks therefore, whatever were their own domestic deficiences would be at no loss for a supply of writing material from abroad. When in the Odyssey, a Phœnician vessel laden with "an infinity of curious merchandise is described as lying during a whole year for the disposal of its cargo, as a sort of floating shop or bazaar, in the little port of Syra, apportunities could not be wanting to a poet of Smyrna or Chios for procuring the means of permanent preservation for his compositions. Nor assuredly would a poet such as Homer have failed to turn those opportunities to their full amount."

Our limits however forbid farther extracts, and we must abruptly conclude this notice without even touching upon the subject of Hesiod, or the early Grecian Lyric Poetry.

Correspondence.

TO THE EDITORS OF THE "BOMBAY GUARDIAN."

SIRS,—Having for some years watched with intense interest the working of the London City Mission, having seen several of the Journals wherein the devoted agents of that Society record their daily labors, and having been much struck with the want of a similar agency in Bombay, where so many Europeans and East Indians are sunk in depths of misery and sin, almost if not fully equal to those of Westminster or St. Giles, I have thought that some information as to the practical effects of this species of Missionary labor might not be unacceptable to your readers, and might tend to the desirable results of exciting a more widespread interest in the Society at Home, and of stirring up some of those in Bombay who have this world's goods, and who see their Brother have need—need all the more deplorable because unfelt—of that godliness which is profitable both for this world and that which is to come, to support a similar agent in that city. Having a London City Missionary Journal in our possession, I purpose if you approve, sending a series of extracts from it to show their mode of action and its results. This first quotation relates to a Temperance movement in the most degraded part of Westminster, a locality which might fitly have given rise to the old Proverb "The nearer the Church the farther from God."

I am Sir, faithfully yours.

C.

Extracts of letters from a London City Missionary in Westminster:—

24, VINCENT SQUARE, MARCH 19TH, 1845.

No. 1.

I have much pleasure in stating to you that in my own district a movement has taken place on the part of the people. You are aware that this is one of the lowest districts in London. The besetting sin of the inhabitants is intemperance. Scarcely a family here is free from this sin. A man and his wife who have been in the habit of spending twenty shillings per week on gin called upon me some weeks since, and told me if I would establish a Temperance Society, they would become the first members. This man, whose name is Wilson was educated for the medical profession at Aberdeen. The society has been established. Wilson is Secretary for it. There are 34 reformed drunkards belonging to it. The movement has created much stir among the poor, and many more are expected to connect themselves with it. I have got for these poor people, a Loan Library, and they are now, instead of spending their time and money in the gin shop, improving their minds at their own firesides in the evenings. This is not all, I have endeavoured to shew them, that outward reformation is not Christianity, and now they are attending the means of grace. Three of them appear to be under deep conviction of sin and are enquiring what they must do to be saved. I trust this movement may be the beginning of a total reformation of the whole neighbourhood, and that the time may not be far distant when the moral desert "will rejoice and blossom as therose."

24, VINCENT SQUARE, AUGUST 19TH, 1845.

Since I saw you we have held our quarterly meeting of the Temperance Society. There were one hundred and six took tea together. It was an interesting sight. The cleanliness and order of the people plainly showed that a wonderful change had come over them. It would be very interesting to give the history of each individual who was then present, but this would occupy some pages. In the mean time, I will give you one or two. And I may say that I never knew the full meaning of that passage of the prophet "the heart is deceitful above all things and *desperately wicked*" until I knew this district. Among the company we had a person of the name of Jackson. For some years he was a Missionary in the West Indies in connection with the Baptist's Society. Since his return home he has come into possession of property to the amount of one pound a week, and next month will come into the possession of four thousand pounds. I found him in a lodging house without a shoe to his foot. He has joined our society, and by his own accounts he has been a sad drunkard. When asked if he ever thought he had been a partaker of divine grace, his reply was in the negative. His state as a sinner was fully set before him. From his consistent conduct since he has connected himself with us, I cherish the hope that he may yet become a useful member of society. There are two families I met with living in lodging houses a few months ago. Since they have joined the society they have both furnished rooms of their own, and are now living happily and comfortably. Instead of seeing them rolling about the streets drunk and quarelling with their neighbours they are attending all our meetings for prayer, and reading the scriptures, each of them have bought a copy. A man of the name of Dans with a wife and four children, I never think of the husband but with horror, in a drunken fit he went and sharpened a knife to murder his wife and children. He was a terror to the neighbourhood. He is now a sober man and I have every reason to hope he is now repenting over his past life. He told me that he sometimes trembles when he looks back on it,—his conduct to his family, and his rebellion against God. This man has already been the means of reclaiming many drunkards. James Cole and his wife keep a lodging house in Pye street, next door to our school room. To give you some idea of their drunken habits, they have spent thirty shillings every week in the gin-shops, the weekly profits of the lodging house after paying the expenses of the house. Cole told me last week that his father is in comfortable circumstances in the country. Last June he received fifty pounds from his father. Before the middle of July last every penny was gone to the Public House. But this is not all. Since I have known him he kept a shop with a good business. This too is gone to the gin-shop. To prevent his utter ruin I gave them no peace until both he and his wife joined our Temperance Society. They have now been five weeks sober people. They have told me several times since that they are determined to remain so. I told them I had no hopes of them while they neglect the means of grace. This hint they have taken, and are regular at our meetings for prayer, and expounding the Scriptures. They now give me every facility in visiting their lodgers in assembling them altogether to the number of twenty, for the purpose of reading to them the word of Life and Prayer. I will conclude by stating the movement I set on foot for more Missionaries to Westminster, a notice of it you will find in the Magazine for this month. The annual subscriptions at present amount to two hundred and sixty pounds.

Weekly Epitome of News.

FRIDAY, MAY 15.

— With reference to the excitement occasioned in Calcutta by the baptism of three Hindus, the *Cal. C. Advocate* says:—

The upholders of Hinduism know well, that while hundreds of young men outwardly, from want of moral courage to declare their real sentiments, wear the badge of Hinduism, they are not Hindus at heart, and hence their fears. Some are Infidels, others Deists; some Pantheists and others Vedantists, while not a few are intellectually convinced of the truth of Christianity, and hence their fears. To uphold Hinduism, they wink at the libertine practices of Young Bengal and connive at the free-thinking habits of Deists, Pantheists, Vedantists and intellectually convinced Christians. Sincere Hindus may and do mourn over this state of things; but so long as the young men will but refrain from an open and public profession of Christianity they will suffer it all. Are they as anxious to reclaim the libertine and convince the sceptic who yet wears the Hindu badge, as they are to get once more into the meshes of caste the sincere Christian? No such thing. Who ever heard of their efforts to check the progress of intemperance and other vices prevalent amongst too many of the young Hindus of this city? Who ever heard of learned pundits and Brahmins trying to convince Vedantists and Deists of the error of their ways? In all the announcements in the public prints who ever heard of such movements in native society? We peruse the journals of the day in vain for the report of such plans, and we anticipate we may wait long before our eyes are refreshed by any such announcement.

— There has been a discussion between that weekly and a Brahman correspondent of the *Englishman*, touching the festival of the Durga Puja, whether its decline is owing to the prevalence of enlightened sentiments, or to the more straitened circumstances of those who formerly celebrated it. The Brahman says that enlightened sentiment has had nothing to do with the decay of this festival. Strange cause, that can glory in such affirmations! The C. C. A. denies the alleged fact of impoverishment, and says, "if fifty old families are poorer, hundreds have risen to affluence, and are able to maintain their national and domestic festivities in all their splendor, if they thought it right to do so." Probably both these causes have co-operated. A third cause may be, that the rich natives formerly sought reputation from their fellow-countrymen exclusively, and now they seek it in part from Europeans; and the maintenance of Hindu festivals aids them but little in this latter direction. When the day of India's illumination shall have fully dawned, it will be impossible we think for any of her sons to boast that she had a remarkable aptitude for enlightenment, and susceptibility for truth. And one good result of the now-tardy spread of the Gospel, will in that day be this, that "every mouth shall be stopped, and all become guilty before God." Akin to this sentiment, we find something in the remarks of the *Friend of India* concerning the petitions of Hindus against the Lex Loci Act, establishing liberty of Conscience, which have been collected in a volume. "The movement to which these documents refer will serve as a great landmark, by which future generations of Hindus will be enabled to estimate the progress of their liberality. Twenty two years only have elapsed since the rite of female immolation was abolished, and so considerable has been the improvement in the tone of Native society, that there are many to be found who deny that it ever existed. But for the present collection of records, the Hindus, even before the close of the present century, might refuse to admit that their ancestors had ever considered the power of reducing to beggary every man who forsook his national creed, among the "dearest rights" of Hindus."

— The Iron Steamer *Falkland*, that was launched in Bombay last month, was lost on the 6th inst., about 56 miles from the mouth of the Indus. She broke in iwo just before the paddle-boxes, and sank immediately. The crew had barely time to escape on board the *Berenice* steamer; one life, that of the quarter master, was lost. She cost upwards of £15,000.

— A hurricane occurred at Madras the 5th inst., the greatest known for eighteen years, it is said.

— Specie imported into Bombay in April, 33 laks; exported, 5 laks.

— Lieut. Sale of the 13th N. I. was killed April 30, by falling from a high bank, near Hurreepoor, in the road to Simla.

— The disciple of a certain Fakir, says the *Delhi Gazette*, was arrested in that city with cash to the amount of Rs. 3000, plundered from his spiritual.

MONDAY, MAY 19.

— A correspondent of the *Telegraph and Courier*, says that a *Waterspout* appeared in the Sholapoor Collectorate last week, and went due east for about 12 miles, leveling every house that came in its course. A waterspout on terra firma strikes us as remarkable.

— The Right Hon. the Governor left yesterday morning, (Sabbath) for Poona via Mahabaleshwar

— ANTI-MISSIONARY TACTICS.—Subscriptions are being raised among the Hindus, to set up Chapels in the neighbourhood of the several lecturing huts of the English Missionaries in Bhowanipore, and elsewhere. It is proposed to engage eloquent speakers for these places, fluent of tongue and versed in the Hindu shasters, having also some acquaintance with Christian doctrines. These men are to lecture controversially, illustrating the tenets of their own faith, and demonstrating the weakness and defects of the Christian creed. We suspect the Missionaries will view this move as a most important one in their favour. Let men's minds only be set to *think* on religion.—*C. C. Advocate.*

— The *Pekin* Steamer has arrived with the China Mail. Hong-kong dates are to the 23d ultimo. The *Overland Friend of China* says:

— "The disarrangement of trade in Southern China, consequent upon continued turbulence in the Kwangsi and Kwangtung provinces, is now become of such magnitude, that the period appears to have arrived when it is necessary for the representatives of foreign powers, resident in this country, to enter upon some correspondence with the Imperial government upon the subject.

We must judge of the seriousness of the rebellion more by the consequences entailed, than from the uncertain reports from time to time reaching us. There are not many in China who possess either the means or the inclination to seek out what is going around them in the adjacent provinces; and one of the great difficulties in arriving at the actual state of things is, the continued exaggeration of the informants, who bring that news principally which it is thought will most please the hearer, leaving truth to find its way through the mass, in such proportion as the auditor has the ability to sift it.

That the progress of the insurgents has been so great that the whole of the available resources of this part of the Empire must be speedily brought into action, if the absolute supremacy of the Hien-fung Dynasty is ever again to be restored, there is every reason to believe."

"We must refer to our numerous extracts from bi-weekly issues, for the local news of the month. These extracts embrace a detail of piracies and murder in the immediate vicinity of the Island, (one a successfully repelled attack on the American Ship 'Merlin.)' A discovered confederacy to take the H. & C. Co.'s. Steamer 'Hongkong' and to murder the crew—An attempt to burn the British Ship 'Mor' whilst at anchor in Cum-sing-moon,—Supposed incendiary Fire at East Point, and loss of life—The launch of the new Clipper Schooner 'Iona'—Race between the English and American Clippers from Hongkong to Shanghae, the former in a passage of nine, beating the latter in one case by two, the other by four days (Messrs Jardine, Matheson & Co.'s 'Audax' Captain Glover, carrying away the palm)—The taking of the P. and O. S. N. Co's Steam Ship 'Canton' on the patent slip, and commencement of her repairs, and sundry other purely local items."

— The *Bombay Temperance Advocate* understands, that the whole licensing system of Bombay will shortly undergo an entire, and it is to be hoped, a complete reformation. Almost any alteration will be an improvement upon the present system. We earnestly hope that, as there is no prospect of seeing it entirely abolished, some steps will now be taken for the appointment of an Excise Officer, or some qualified person to act in that capacity, to test the *quality* of the liquor retailed in the various grog-shops on this Island. If men are to be licensed to sell grog by retail, they are surely not licensed to kill Her Majesty's subjects by wholesale? This language may be considered by some as rather hyperbolical, but that many are absolutely poisoned by drinking the drugged compounds sold in those grog-shops under the cognomen of "ardent spirits" is a well known fact, and should be inquired into.—*Telegraph and Courier.*

— Cholera having broken out on the *Ajdaha*, that steamer has left the harbor, on a short cruise, for change of air.

— The armies at the disposal of the government of India, number 220,000 fighting men, of which about 30,000 Europeans, says the *Hurkaru*; and 800 guns.

TUESDAY, MAY 20.

— The *Telegraph and Courier* of Saturday last has an article stretching through more than six editorial columns on the Opium Trade. We hope that its length may not deter any from reading it. Much of it consists of extracts from "an Essay on the Opium Trade, by Nathan Allen, M. D." published at Boston in 1850. We fear that there are many who will not sympathize with the writer of the article in his earnest and eloquent characterization of this traffic. But the time is going by when the moral aspects of this thing can be shunned; and it is interesting to see that the conscience of the Indian Press begins to give it response, here and there. We hope that in discussions that may take place, a spirit of bitter crimination and resentment, may not take the place of a spirit of love. The burden of this sin must be viewed as resting, not upon a few individuals, but upon the European community of India. That individuals have done they have done with the tacit consent and implied approbation of the community, as well as with the direct encouragement of Government. Perhaps, it would have been well to dwell

more upon the arguments used by the defenders of this traffic. An argument should be treated not always according to its intrinsic worth, but sometimes according to the weight it has with the public.

— The following gentlemen have passed the examinations in the native languages: In *Hindustani*, Lieutenants Mulcaster, Seymour, Chesshyre, Scott, Laughton, Pitcairn, Field, Minchin, Desbrowe; Ensigns Shortt, Moore, Way, Mason, Dr. Hosken, Mr. Heathcote. In *Gujarati*, Ensigns Bayly, Chapman, Tonge. In *Marathi*, Lieutenant Lodwick, Ensign Keys. In *Persian*, Captain Schneider. In *Hindustani*, Messrs. Gordon and Pinhey, civil servants. In *Marathi*, Messrs. Showell, Ingle and Morgan, uncovenanted, assistants.

— The Electric Telegraph at Calcutta seems now fairly at work, and Dr. O'Shaughnessy is practising his pupils in the speaking and hearing department, by making them tell daily the operations in progress for the completion of the plan; and this just answers as well as any other variety of exercise, the mistakes committed at the outset by practitioners doing no harm. Already the telegraph begins to give shipping reports, and exhibits all the signs of coming efficiency and usefulness. —*Bombay Times.*

— The following is from the *Mauritius Commercial Gazette*:—

Steam Communication.—The arrival of the second steamer at the Cape induces us to examine the result of the experiment. It is now an established fact that small screw propelled steamers not built for so long a voyage and obliged to deviate considerably from their route to go to Sierra Leone can reach the Cape from England under half steam nearly all the way, in 40 to 42 days. With the new and powerful vessels that are building which will possess every modern improvement, and the concession from the Government to be allowed to make a direct course instead of going to Sierra Leone which is said to cause a delay of five or six days to the present steamers there can be no doubt that the voyage will be made in a little more than thirty days, and to Mauritius in forty days! We think we are justified by facts in making this statement.

The distance from Plymouth to the Cape is 6,500 miles; to perform this voyage in thirty days the average speed must be 217 miles per day. Now, the Steamer *Asia* in her last voyage from New York to Liverpool steamed 2,622 miles in the nine days she was going from the land of one hemisphere to that of the other, being an average of 291 miles per day. A vessel going at this rate could reach the Cape in 25 days, and have two full days for coaling on the way. Allow one day for coaling at the Cape, and Mauritius could be easily reached within 35 days. The same vessel could take our Mails to Ceylon in about 8 days and return with them in the same time; therefore we should get overland European intelligence also in about 35 days.

If what we have stated be correct, should we not use all our efforts to forward and encourage the spirited efforts of the Screw Propelling company that the line to Calcutta may be achieved without further delay? The operations of this company can only become really profitable when they are extended in one direction to India, and in the other to Australia. The vast scheme once in practice, traffic would increase rapidly, and we should have some of the finest steamers in the world crossing the Indian Ocean in different directions with Emigrants and passengers, mails and merchandize from all parts of the globe. What a change for this little but important Colony! To be brought so close with every part of the globe! What a blow to all those bickerings and discussions of nationality, origin, and other foolish questions that are kept afloat by a few to agitate men's minds and kept up party feeling! We sincerely solicit this boon, the greatest that can now be conceded to the Colony, and we shall consider the day the first steamer of a regularly established line appears in our harbour as a great and eventful one for Mauritius.

— The *Hongkong Register* says the Salt Monopoly has been abolished throughout the Chinese Empire; and compliments the youthful Emperor on this act of liberality. One consequence of this act will be, it is said, the removal for host of idle officials, whose career has been one of unceasing peculation and abuse.

— The storm of the 4th and 5th May, was very severe at Bellary. The New Roman Catholic chapel was seriously damaged, and several hundred houses in the Bazaar have, it is said, been leveled with the ground.

— The *Hongkong Register* says:—"In the end of January, a dog belonging to one of the Consular officers at Amoy, was believed to be sick from the effects of a beating which had been given him. The Ayah of the house, who was very fond of him, was washing his legs with warm water, when the animal turned on her and bit her upper lip. The dog was shot at once, and the wounds thoroughly searched with Lunar caustic. Previous to biting the woman, the dog showed no symptom of *rabies* as distinct from any ordinary disease to which the dog is subject, or which might not be attributed to the beating which he had received. On the 28th ultimo, the symptoms of Hydrophobia, in its most unmistakable character, appeared; and although the most active medical treatment was immediately resorted to, the patient died in less than 48 hours from the time the symptoms were first noticed—experiencing intense suffering.

A household servant at Ningpo was bitten by a pup some months ago. Apparently the pup was suffering under no disease—but was somewhat sullen. The usual symptoms of the disease shortly showed themselves however, and the lad died.

The famous Mongolian Missionary, Pere Huc, who we notice has arrived in Hongkong per *Alligator*, mentioned to our informant that the disease is by no means uncommon at Pekin, where the result of bites in the human subject is Hydrophobia."

— The following we find in the *Bombay Temperance Advocate*;—Mr. Galton, of Loxton Manor House, near Wells, ascended Mont Blanc attended by six guides and seven porters. The whole distance, up and down, is fifty-four miles; and some idea may be formed of the dangers of so perilous a journey, by the account given in the *Illustrated London News* for Saturday Feb. 8th, 1851, with the sketches which exhibit the dangers inseparable from such an expedition. Mr. Galton says, "I suffered from cold very much less than the guides;—in fact, did not feel any annoyance from it; and on the next day after my return, I was quite well Not so the guides, one of whom was frost-bitten and another had inflamed eyes. But this I greatly attribute to their having drunk so much wine and brandy, which caused them to suffer from fever and excoriated faces. Mr. Galton, adds, *I feel thoroughly persuaded, that in all violent exertions, stimulants are bad.*"

If the human frame is better without stimulants when undergoing the greatest fatigue which it is capable of enduring, under what ordinary labour can they be necessary? Probably few men endure greater hardships than sailors in the half manned vessels which so often sail from the American Ports, without any stimulating or spirituous liquors, beyond what may be required as medicines, and yet the men are healthy, and the labour far better sustained, than in those ships in which grog is given. And we know that the morals of such sailors, far surpass those who are influenced by liquor to those breaches of discipline which harass their commanders, endanger their ships, and bring their men under that degrading punishment, from the disgrace of which it is well known that many a brave sailor has never recovered his wonted cheerfulness and self respect.

Wednesday, May 21.

Observatory Report.

Abstract of Meteorological Observations made at the Magnetic Observatory, from the 12th to the 18th May (inclusive) 1851.

Bombay Civil Time.	Standard Barometer Corrected.		Aneroid Barometer.		Thermometer in the Air.		Wet-Bulb Thermometer.		Elevation of the Cistern above Low Water.
	10 a. m.	4 p. m.	6 a. m.	1 p. m.	6 a. m.	1 p. m.	6 a. m.	1 p. m.	Max.
May									
12	29·631	29·711			80·8	91·0	74·0	78·0	2
13	„ 824	„ 738			80·4	90·5	72·8	77·0	1
14	„ 882	„ 762			80·5	90·0	74·0	77·0	1
15	„ 855	„ 748			80·5	91·0	75·0	78·0	1
16	„ 861	„ 749			81·3	90·5	76·5	79·0	0
17	„ 847				81·4	90·0	78·0	80·0	3
18		„ 731							

State of the Weather.

May 12th—Nimbii moving N. Ed.
13th— „ A light drizzling rain in the evening.
14th— „ „ „ at night.
15th— „ moving S. Ed.
16th— „ „
17th—Few clouds in the horizon.
18th—Almost clear.

Magnetic Observatory, Colaba,
19th May 1851.

— We learn from the *Cal. Chr. Advocate* that "Baptism was administered on Wednesday, May 7th, to another of the pupils of the London Society's Institution in Calcutta. His application for baptism was made last month; but he was then induced—to return home for a short time in order to see his mother, with the promise that he should be permitted to come back and be baptized whenever he desired it. On reaching home, however, he found that such permission was not granted him. He was most carefully watched and guarded all day, wherever he went; and during the night for the greater part of the time that he was in his father's house, he was locked up in order to prevent his escape. Within the last few days, this vigilance has been somewhat relaxed; and he most gladly availed himself of the first opportunity he found, again to escape from his father's house, and return to the care of the Missionaries, which he had once or twice in the interval unsucsessfully attempted.

This is the fourth pupil of that institution who has made a profession of Christianity within the space of a month.

— The Steamer *Ajdaha* returned on Monday. Eight persons had died of Cholera during her absence. She left again yesterday afternoon for a 24 hours cruise.

— New South Wales journals to the middle of February notice an important territorial discovery beyond Darling Downs of a vast extent of fine pasture ground. Tenders had been sent in for runs for no less than one million of sheep. Connected with this discovery is a report current among the blacks that Dr. Leichardt and his whole party were murdered more than eighteen months ago in a locality still more distant; and by way of confirmation it is stated that the pack mules of the explorers were running wild there.

— A correspondent of the *Bombay Gazette*, says concerning the railway works:

"The hills some three miles beyond Tanna are being vigorously assaulted; a few weeks since where all was solitude and quiet, and where traces of tigers unmistakeably indicated that they had not yet abandoned these haunts, may now be seen hundreds of labourers pioneering a track for civilization. Following the road beyond Perseek, you suddenly come upon a workshop, forges, and tents, and close at hand a chunam mill, and here also men, women and children are moulding bricks. Glancing at the hills you see men on the face of the steep, clearing off the bushes and invading the grounds, that hundreds of monkeys have hitherto possessed in undisputed right; on the left the river contributes its freighted boats of lime and building materials. An island lower down the river will be made to serve as a steppingstone for a many-legged Viaduct, and from thence we are told a rather long stride will take it over the stream, 50 feet in height being allowed for boats to sail under it.

"An Englishman naturally plumes himself on seeing Saxon enterprise thus subduing nature's barriers; here he sees, under the guidance and direction of a few of his race, thousands of 'dusky brethren' taught to construct miles of road with the greatest exactness of width, breadth, or incline, and this but preparatory for the wonder-rousing locomotive."

— Cholera is said to be prevailing at Sattara.

— The subterranean waters of Bombay have been made accessible by numerous excavations, and there is still a supply. But the necessity of going far and waiting long, is laid upon many.

— The labors of the Wheel tax Commission have closed, and their report submitted to government. It is not yet made public.

Home News.

ENGLAND.

— *The Manchester Education Scheme.* — The Manchester and Salford Municipal Education Association,—the promoters of the plan ushered into the world by the Rev. C. Richson,—has met with its first most serious check by the secession of the Roman Catholics in a body, on the ground of the introduction of the "element of a purely and essentially Protestant criterion of religious education or instruction, namely, the reading of the holy Scriptures in the authorised version." "Catholics, they say, are not allowed to use the Protestant version of the holy Scriptures; nor do they consider the simple reading of holy Writ by children a proper, becoming, or legitimate foundation of religious instruction."

— *A Case of Persecution by a Trades Union.*—The English papers contain the report of a case before one of the London police magistrates of a really persecuting nature. It appears that a person named Evans, a working cooper, wrought in a yard where steam power is used. His fellow tradesmen object to work in a place of this kind, as steam is an innovation which their craft aims to put down. Not long since, the secretary and six members of the trade society were indicted for conspiracy to ruin Evans by leaving every master who ventures to employ him; and they were convicted, but slight sentences of imprisonment were passed because they expressed contrition; it now seems that their contrition was deceitful, for they continue their persecution of Evans in a manner not less obstinate, and with greater cunning. The men now leave all the employers who engage him, *singly*, so as to evade the law of conspiracy. Equally in town and in country is he denounced: "Everywhere," says he, "the masters are actually afraid to employ me." A master cooper who was present at the Police office gave Evans a good character, and said he would employ him if he dared; but he has a large foreign order on hand, which would be stopped altogether if Evans appeared in his yard. It appears that large subscriptions have been raised by the coopers to pay the expenses of defending the men who were imprisoned, and to pay them compensation for their lost time and imprisonment. Mr Yardley, the police magistrate, feared that the men have kept within the letter of the law; though their principles of conspiracy are detestable. He ordered a gift of ten shillings to Evans; who has five motherless children, and is in distress. The master cooper added ten shillings more.

—Under the title of "Conventual Cursing" the Rev. Dr Cumming has addressed the following letter to the editor of the *Times*:—

"Sir,—The Hon. Mr. Berkeley petitions the House of Commons to interpose its authority in order to liberate from conventual incarceration Miss Augusta Talbot. It may interest the House of Commons and edify the Protestant public if I send you the curse incurred by all and sundry who make any attempt to remove a nun, or do what Mr. Berkeley asks. The following rubic occurs at page 224, part first, of the *Roman Pontifical*, Mechlin, 1845. I translate literally from the Latin:—

"'Then the Chief Priest, sitting with his mitre, pronounces publicly a curse that no one take away from Divine service those who have been placed under the standard of chastity.'

"The curse then follows:—

"'By the authority of Almighty God, and blessed Peter and Paul, his Apostles, strictly and under the threat of anathema we forbid any one to carry off these virgins here present, or nuns, from that divine obedience to which they have been dedicated under the standard of chastity. But if any dare to do so, may he be cursed in his house and out of it; may he be cursed in the city and in the country, cursed in waking and sleeping, cursed in eating and drinking, cursed in walking and sitting; may his flesh and his bones be cursed, and from the sole of his foot to the crown of his head may he have no health. May there come upon him the curse of the man which the Lord inicted on the sons of iniquity under the law. May his name be expunged from the book of the living and not recorded with the righteous. May his lot and heritage be with Cain the fratricide, with Nathan, Abiram, and Ananias; and with Sapphira, and with Simon Magus, and with Judas the traitor, and with those who said to God, 'Depart from us, we will have none of thy ways.' May he perish in the day of judgment, and may eternal fire devour him with the devil and his angels, unless he replace them and come to repentance."'

"'The above curse must be pronounced at the sentimental spectacle of a consecration of nuns, and was only pronounced when the last inmate was admitted into her holy prison. The House of Commons will therefore understand what a tremendous anathema they will come under should they respond to the request of their honourable petitioner; and the public will gather a correct and authoritative definition of Romish charity, forbearance, and love."

SCOTLAND.

Survey of Scotland.—The Marquis of Breadalbane and Sir Roderick Murchison had an interview with Lord John Russell at his official residence in Downing Street, on Monday, and presented an appeal from the British Association for the Advancement of Science, in favour of a sufficient Parliamentary grant to insure, within a reasonable time, the completion of a map of Scotland, The British Association made a similar appeal in 1834, when that body first visited Scotland, and yet a sixtieth part only of that kingdom has been mapped in the intervening sixteen years. The other members of the committee, the Duke of Argyll, Sir David Brewster, and Professor James Forbes, are in Scotland. The memorial was backed by the cordial approval of the Dukes of Richmond, Buccleuch and Roxburghe, and by Lords Eglinton, Cawdor, Minto, and many proprietors in Scotland.

DESTITUTION IN SKYE.

The follow letter has been addressed by Sir John M'Neill, to Inspectors of the Poor in Skye:—

Sir,—You have received from the Parochial Board of your parish authority to relieve, in urgent cases, persons who are not by the existing law entitled to demand relief; and it is right that you should be made aware of the full extent of the responsibility which has thus been devolved upon you, as well as the danger you may incur by refusing relief to persons who, although they may now be able-bodied, may, from want, or from any other cause, have ceased to be so at the time when they apply for relief.

First, you will be held responsible that, in executing the discretionary power conferred upon you by the Parochial Board, you do not permit any applicant for relief to suffer in health before you give relief; and second, *should any applicant who has been refused relief, perish for want of food, you would subject yourself to be indicted by the public prosecutor on a charge of culpable homicide, as accessory to the death of the person so refused.* Persons who are destitute, and who are suffering from want, so as no longer to be able-bodied, have a legal right to relief, and the parochial boards are by law required to provide the funds necessary to relieve them. If the parochial board of your parish should fail to provide the funds necessary to relieve all persons who are by law entitled to relief, and who shall demand it, it will be your duty to report that circumstance forthwith to the Board of Supervision.

You will make to the Board of Supervision, on or before the 10th of April, a return of the names and ages of all persons not by law entitled to demand relief, who have received relief from the Parochial Board of your parish during the month of

March, stating the amount of relief given to each, and the number, names, and ages of his or her dependents living in family.

You will take the earliest opportunity of communicating this letter to the Parochial Board of your parish.—I am, Sir, your obedient servant,

25th March. (Signed) JOHN M'NEILL.

— HEINRICH WERNER, *The Boy Pianiste.*—The appearance of this young musician in the Musical Hall, Edinburgh, on Monday next, is, we understand, looked forward to with considerable interest. The critic in the *Manchester Guardian*, whose opinion is said to carry great weight in musical circles, describes him as follows :—"A child of genius undoubtedly is Heinrich Werner, ten years of age on the 21st of last January. (He was born in January 1841, at Aclsnitz, in Saxony; he has only been studying four years.) He is not only an exceedingly clever executant on the piano, but possesses a remarkable power of original composition, which proves him to be indeed a skilful and able musician. We had the gratification of hearing him perform and seeing him compose at a private musical soiree the other evening, where more could be seen of the boy's real idiosyncrasy than in any public performance. Heinrich is a German ; and since his earliest years has manifested that intense musical susceptibility, which has ever required restraint rather than stimulus." . . . . "He played Moschele's well-known "Recollections of Ireland," a composition full of difficulties, and quite a test-piece of executive power ; and, in the recollection of those who have heard its composer, he gave several of its quick passages more rapidly than Moschele himself. In this piece are set, in brilliant mounting, the airs of Garry Owen, the Last Rose of Summer. and St. Patrick's Day ; and in its last movement, all three melodies are heard combined in a piece of most ingenious writing, full of difficulties in performance. When we state that Heinrich's hands and fingers are small, and that he cannot hold an octave, it will be seen that the natural difficulties of the instrument are in his case augmented and increased. Yet he played this piece wholly from memory, and with remarkable energy and power. He touches the instrument with no pedantic or dillettani finger ; but strikes its cords with a rapidity and power which show wonderful mastery over it."

IRELAND.

— The Dublin playgoers have had a riot, and have nearly torn down a theatre, because of a shockingly bad riddle. "Pablo Fanque, the acrobat," advertised a gift of a pony and car to the propounder of the best riddle; there were 1056 competitors, and the prize was awarded to Miss Emma Stanley, for a conundrum so mediocre that it is neither good enough nor bad enough for notice. The audience, touched with a sense of national degradation, that out of more than a thousand Irish not one could make a better piece of wit, broke into such excesses that a body of police had to be marched into the building to preserve it from wreck. Miss Stanley, however, accepted the prize, ordered its sale, and gave the produce to the Lord Mayor for distribution in charity.

— At the Nenagh Assizes, a "fairy doctress" has been convicted of causing the death of a child by administering to it large doses of foxlgove and vervain, and exposing it on a shovel to the night dews which would fall on a dungheap.

— According to the *Limerick Chronicle*, Sir William Somerville, M. P., is to be created a Peer forthwith.

— The annual flax-sowing of Ulster averages 50,000 acres. For the rest of Ireland it is but 4000. Supposing each of the other provinces to cultivate flax as extensively as Ulster, the value of the crop for all Ireland would, it is estimated, be L.4,500,000

— Wexford has been rid of beggars by a very simple process. The magistrates imprisoned the vagrants for twenty four hours, and had them well washed. This discipline was found to act wonderfully well, for not one submitted to it twice.

The *D. E. Post* states that the annual remittances from Irish settlers in the United States to their friends in this country amount to upwards of £400,000.

ROMISH TOLERATION.—The *Mayo Constitution* has a distressing illustration of the evil consequences to the poor of Westport of the intolerant conduct of the priests of that town. Mr. Morrison of Westport, in a letter to the editor of the above journal, states that about six months ago he opened a school in Mayo, for the purpose of teaching the sewing of muslin, with a view of extending that branch of industry to the same extent that it has already reached in other parts of Ireland, and thus afford employment to a great number of young girls who have at present no means of earning a livelihood. This gentleman was prevented from carrying out so praiseworthy a design by the unfailing supporter of Irish indigence,—a priest. It appears that the priest of the district fancied the Bible might be offered to the acceptance of the scholars, and therefore, on Patrick's Day, he denounced the school and its founder. Mr Morrison regrets much that he is thus obliged to relinquish a work that was so favourably progressing ; and now, girls who had uninterrupted means of earning from one to five shillings weekly, are cast out to extreme poverty. *A hymn being once sung*, led the priest to conclude proselytism was intended. Talk of encouraging Englishmen to invest capital in employing the Roman Catholic population of Ireland ! nonsense. The man who has the boldness to do so must be content to make the priests of the district in which he settles his masters, or put up with the consequences.

Here is another specimen :—Dr. M'Hale.—In a national school in the diocese of Tuam, which was attended, up to a very recent period, by ninety poor Roman Catholic children, the number of pupils on Sunday week suddenly dwindled down to one-third. Orders from head-quarters having been promulgated from the chapels on the Sunday previous, threatening all sorts of pains and penalties on the bodies and souls of such fathers and mothers as would not withdraw their offspring from all schools in connection with the National Board, those institutions, as well as the Government colleges, have been solemnly declared to be "dangerous to the faith and morals" of the rising generation of Romanists. Meanwhile, the children thus shut out from the benefits of instruction are wandering about hedges and roadsides. The ranks of the pupils have been since diminished by additional desertions to the amount of twenty-eight; and as no school at which the number of scholars is less than thirty is entitled to the Government grant for the payment of the teacher, Dr. M'Hale will, probably, soon have the satisfaction of sealing the doors of one of the obnoxious schools. The great primary objection of Dr. M'Hale to the national system is directed in an especial manner to all schools of which the patrons happen to be members of the Protestant Church. Wherever Roman Catholics happen to occupy this position, the case is in a degree different. Although far from getting encouragement, they are not positively denounced as moral pestilences.

OTAGO.

Advices have been received from this settlement down to the end of August last. The *Mariner* had arrived from this country with about fifty passengers, and had again departed ; and the *Poictiers*, also with settlers, had arrived at Wellington, on her way to Port Chalmers in Otago. The settlement was making great progress, and there was reason to believe would quickly shoot far ahead of the other settlements, were more capitalists to throw in their lot with its enterprising and industrious community. We have seen some interesting letters. One of them is from a gentleman who is an extensive landowner, and reputed to be the wealthiest man in the colony. Being in affluence, he did not expatriate himself for the acquisition of wealth ; but he and his lady having long been in bad health, which they had in vain sought to improve by travel, in course of which they had visited almost every country in Europe, they were induced to try Otago. He is an Episcopalian, but of the evangelical section of the Church of England, and a person of decided piety. These facts give great interest to the following extract :

"I am sure you will be pleased to hear that Mrs——and myself are so delighted with this settlement, that, putting the sad loss of relations out of the question, we should be very sorry to return to England. The climate is delightful and healthy, the country beautiful, and the capabilities of the soil for agriculture, notwithstanding all that has been said to the contrary, are, in my humble opinion, great. Indeed, all we want is a few gentlemen of some property to work it ; and I cannot but think that, in ten years, this will not only be the wealthiest, but the most populous of the settlements. I must also add, that we feel much favoured in having such a minister as Mr. Burns ; and we both, and indeed all our family, much enjoy his truly gospel ministry, which in these days is a great blessing."

Another letter is from a gardener to a friend in Edinburgh, to whom he writes from his location within four miles from Dunedin :—

"All are agog clearing land and sowing wheat, so that if the flour mill be erected, which I believe it will be, in the ensuiug summer, we are likely to be a self-supporting colony by 1851. We have now abundance of potatoes, and some of our farmers are purposing to send some to California to get some of their gold, which is much needed here at present. What a pity we had not a mill for grinding oats. We would certainly soon have another land of cakes, as oats thrive very well here. I have a sheaf standing in the corner of my house, grown from one seed, without manure or any attention on my part, 16,000 fold ! it was sown in autumn, tillered out eighty-four stalks, averaging between 200 and 250 grains each, and stands six feet high, yet oatmeal was lately selling at 6d. per lb. in Dunedin.

The following report of the Rev. Mr. Burns, on the religious habits of the population, is highly creditable to the people, and such as might be expected from a colony of Scotchmen :—

"I may say, as a general statement, that the great body of our emigrants, more or less, regularly attend on my ministry, according to the distances at which they are severally located, and that as far as I can discover, without the slightest regard to the consideration as to whether they belonged to the Free

Church at home or not. Members of the Established Church of Scotland, of the United Presbyterian Church, Independents, Baptists,—all seem to value, and, with greater or less regularity, according to circumstances, avail themselves of the privilege of religious ordinances. Our place of worship is regularly filled, lobby and all, and I can see them standing at the windows outside, with infants in their arms, partly for want of room, and partly for fear of the infants disturbing the congregation.

"At our last communion, which was a season of great outward solemnity, there were 200 communicated, and among these were included most of the Episcopalians of the upper class, who also regularly attend every Sabbath. Hardly any, however, of the Episcopalians amongst the labouring class attended on my ministry.

"But it is truly delightful, and is a subject of the deepest thankfulness to me, that our Sabbaths are so perfectly still, and that during the hours of public worship not a creature is to be seen in the streets."

— The *Sydney Herald* announces that a new expedition has been sent out in search of some tidings of Dr. Leichhardt, now absent on his exploring expedition in the interior for two years. The circumstances attending his disappearance are very affecting. After having in this last expediton gone three hundred miles into the interior, he returned to the last frontier station to give some account of the countries which he had seen. He recorded that the region through which he had just travelled was one of the finest, most salubrious, and most fertile countries in the world; and, that as the further expedition on which he was now about to venture presented many probabilities against his return, he was desirous of leaving secure behind him the knowledge that he had so far obtained. He then set out anew, and has been heard of no more.

— Letters from Mexico in the New York journals state that a proposition has been made in the Chamber of Deputies to prevent the erection of convents, and forbid any woman under twenty-five years of age from taking the veil.

Indian Extracts.

THE OPIUM TRADE.

[*From the Telegraph and Courier, May* 17.]

We remember to have been told, when expressing admiration at the immensely lofty warehouses of Liverpool, that the bricks were cemented by the blood of the African slave.

In examining the colossal institutions of British India, we may in like manner be told that they are partly maintained by the life blood of the Chinese. In other words, we sell the opium whereby sooner or later they destroy themselves, and with the profits of the trade, we support the Political, Juridical and Educational institutions of this vast country.

Whether we consider the few lacs of Rupees annually appropriated to Native Colleges and Schools, or to the crores expended on the maintenance of Governors and Councils, Magistrates and Collectors, Judges and Police, Generals and Armies, it is an indisputable fact in Indian Finance, that very considerable portion of these sums is received from the Chinese, as an equivalent for a pernicious drug.

This fact is fraught with much interest. As an article of commerce, Opium stands out without a parallel. From the skilful management and cultivation of about 100,000 acres of land, the East India Company produces an article, which sold at a profit of several hundred per cent., yields to them a net revenue, annually of nearly three millions sterling. We do not here include the Malwa Opium,—a seventh of the whole revenue of the country, raised from an extent of *more than a million square miles.*

From the transport of this drug by a few vessels named Opium Clippers, a few mercantile houses are also realizing magnificent profits, whilst the Chinese themselves the grand consumers of the drug part with five or six millions pounds sterling per annum.

The most astounding fact of the Opium trade needs yet to be specified, viz., that Christian sensibilities have not yet been adequately roused in relation to its iniquities and horrors.

That a professedly Christian Government should by its sole authority and on its sole responsibility produce a drug which is not only contraband, but essentially detrimental to the best interests of humanity;—that it should annually receive into its treasury crores of Rupees, which if they cannot save by a too licentious figure be termed "the price of blood," yet are demonstrably, the price of the physical waste, the social wretchedness and moral destruction of the Chinese; and yet that no sustained remonstrances from the Press, secular or spiritual, nor from Society should issue forth against the unrighteous system,—is surely an astonishing fact in the history of our Christian ethics:—this fact, can however be easily explained.

There is a prestige about this great trade which serves to hide its intrinsic repulsiveness.

On the principle whereby the slayer of an individual is execrated as a murderer, and the slayer of "ten thousands" is treated as a hero and half deified, we can understand how a trade, which if carried on by one or two of "the baser sort," would be denounced as smuggling and piracy, is divested of its illegal and immoral characteristics by the patronage which emblazons it, the numbers connected with it, the immense capital embarked in its prosecution, the glittering private fortunes realized by it, and more than all, the immense addition to Government Finances.

We find it very difficult to entertain the idea that a traffic whose mainspring is in Government Regulations, whose affairs are conducted by Government officials, whose sales are in the flush of day, at public Auctions in a City of Palaces, whose dealers are princely merchants; which employs as its transports splendid Clippers, whose commanders are "educated men" and still more, whose return-freights are *solid weighty silver;* and, to crown the whole whose operations from beginning to end are sanctioned by the explicit enactments of the Imperial Parliament, can b., as we dare venture to say it may be demonstrated to be—*commercially suicidal, politically inexpedient, nationally dangerous, juridically contrary to the law of nations, ethically unjust, and in relation to that God, who desires "mercy and not sacrifice," wholly iniquitous and abominable.* And yet, however difficult it may be to entertain the idea, "God is true, though every man a liar" moral principles are unswerving and moral statistics are unvarying.

Right and truth depend not on time, or place, or people. No prestige can make falsehood truth, or evil good. Although it were true that none but "honorable men," from the official who measures the land, to the Collector who receives the proceeds of the sales,—from the porter who carries the chests, to the merchant who realizes a fortune,—are engaged in this trade, yet would the trade itself be just as iniquitous. All the "pomp, pride and circumstance" which now encompass it, cannot make it one jot or iota less corrupt than it would be, and would be seen to be, if divested of all its present adventitious attraction.

We remember when within two days sail of Bombay on our outward voyage, we were all summoned on deck to see that interesting sight at sea, "a sail." It was indeed "a sail,"—a vessel with all its snowy canvas set before the wind, and with a speed that seemed to defy the resistance of the waves, as well as an elegance of motion that attracted all eyes. We wondered who the stranger was, its whole appearance distinguished it from all the previous vessels we had seen. In a short time, from the strange "sail" came a boat well manned. The crew plied the oars with wonderful dexterity, and with remarkable speed they reached our ship, and delivered us letters for Bombay. They then rejoined their own ship. Our Captain said to us, "Gentlemen, every man on board that vessel is furnished with arms to the very teeth." Why? Was it a time of war? Did pirates infest the seas, and molest our trade? No. Reader, this strange sail was an "Opium Clipper," bound to China. Not one of us said "God speed!" we felt that it was a smuggler's craft, going with sword and pistol to furnish a drug-enslaved people with what their own Government has prohibited by every sanction that lay in its power.

These remarks are introductory to our notice of "an Essay on the Opium trade" by an American Physician,*—condensed in matter, perspicuous in style, forcible in argument, strong in indignant feeling, but withal, impartial.

An American accustomed to receive from us impassioned arguments against his own nation, on account of slavery might well be pardoned were he to say to us, with somewhat of intemperate feeling. "Physician, heal thyself," and to expose with bitterness the awful inconsistency of Britain's vehemently denunciation of American slavery, and yet by most deadly measures furthering Chinese demoralization. While he writes with the indignation of a man, and the faithfulness of a Christian, he shews nothing of the partiality of an American citizen. He has been at great pains to collect facts from Calcutta and Bombay as well as China, to illustrate his subject and has altogether produced a Pamphlet which certainly ought to be circulated extensively among the European residents of this country. To its contents we now apply ourselves.

We are constrained to say, that

The Opium question as one of right or wrong, expedient or inexpedient, is beset with no difficulty.

It not only seems impossible to defend it, but it is also extremely difficult even to *obscure* the subject by any specious reasoning. It stands out so thoroughly defined that no mists can involve it. Slavery which is the only monster evil that can be compared with it, had many specious arguments at its command. The present advocate of American slavery can in a moment propound questions which will make a sober man pause and hesitate, although he may not yield an inch of ground in arguing as the intrinsic evil. The advocate of the Opium trade can, it seems to us, advance *nothing.* His best argument is silence. His greatest safety is *retreat.* He must

* "An Essay on the Opium Trade, including a sketch of its History, Extent, Effects, &c. as carried on in India and China. By Nathan Allen, M. D., Boston, 1850."

have the genius of one of Milton's fallen spirits, whose tongue

"Dropt manna, and could make the worse appear
The better reason,"

before we can "perplex and dash" the simplicity of this question.

We feel it therefore almost gratuitous to argue against it. Its facts are its most condemning arguments. Let us however present a summary of the whole case.

The Opium trade is undoubted smuggling. Who can contend with the author, when he says, (Page 58.)

"All enlightened and even civilized nations have ever regarded it as a fundamental principle, that a nation may enact whatever laws of commerce its interests may be supposed to require. It has a right to permit or restrict, to encourage or prohibit any articles of merchandize it may deem necessary. Any known or intended infringement of violation of this right by another nation is and should be considered one of the greatest national crimes.

And to take advantage of the peculiar circumstances of a nation and force it to yield partially—or wholly this right to its great detriment, is to say the least, highly dishonourable."

The Chinese Government has in the exercise of an undoubted right, prohibited the introduction of Opium. The statute contained in the XI. vol. of its Penal Code, has never been repealed. We quote it from the Pamphlet as follows :—

"Dealears in opium shall be exposed with the wooden collar about their necks one month and then sent to the army on the frontier. Accomplices shall be punished with a hundred blows and transported three years. Masters of boats, constables, and neighbours shall be punished with a hundred blows and three years transportation. Officers of government at Court who buy and smoke opium shall be dismissed from the service, receive a hundred blows and exposed with the collar about their necks two months. Soldiers and common people, who buy and smoke opium, shall be punished with a hundred blows and exposed with the collar one month."

This was never designed to be a dead letter. On the contrary, the Government has endeavoured with wonderful consistency to carry out the enactment, and maintain their principle. They involved themselves in the miseries of war, because they would not sanction the trade. They envinced their principled consistency in *burning* the opium which they had righteously confiscated, and from the sale of which they might have realized *twelve millions of dollars*. They endeavoured but in vain after the conclusion of the war to secure a measure whereby the drug should be formally recognized by the English as illegal, and as such prohibited. They have up to the present day prohibited the cultivation of the poppy in the empire. They have systematically refused to make the trade legal, and have thus deprived themselves of an immense and easily collected revenue, which a tax on so popular an article would certainly furnish.

A writer in the Chinese Repository for 1840, says :—

"The opposition of the Chinese Government to the Opium trade has been steady and strong during a period of 40 years, and the measures to carry them into effect, as vigourous and constant as the combined wisdom and power of the Emperor and his ministers could make them."

But, alas, neither their wisdom has availed against the craft of English cupidity, nor their power against the prowess and might of English "Men of War" on one hand, and the dexterous skill of fast sailing Clippers and the P. and O Company's Steamers on the other. The Chinese Government, unable to defend its extensive line of coast, still less able to preserve its own officials from venality and corruption, and its subjects from the fascination of a deadly drug, has egregiously, yet nobly failed. Its failure is the disgrace of England. And we are led by this remark to assert ;

That the Opium trade is not mere ordinary smuggling, but it is smuggling of the worst possible order, and under circumstances of the utmost aggravation.

China afforded an unparalleled illustration of a Heathen Government at great sacrifice, striving to uphold the morals of its people.

We do not ourselves know either in profane or sacred history, aught more admirable in principle as emanating from a Government, than is embodied in the language of the Emperor of China. "It is true," said he,

"I cannot prevent the introduction of the flowing poison ; gain seeking and corrupt men, will for profit and sensuality defeat my wishes ; but *nothing will induce me to derive a revenue from the vice and misery of my people.*"

What treatment has this grand effort to maintain the welfare of an Empire met with from Britain? Should not this resolve of the Chinese Emperor have elicited the sympathy of a nation *pledged* in so many ways to the amelioration of human condition, and the civilization, not to say the evangilization of the world? Should not the sentiment firmly but despairingly propounded by a Heathen Ruler, sacrificing a revenue on the altar of consistency, have been cordially responded to, by a Christian nation? The Law of nations alone demanded that we should not send to China, a contraband article. The Law of our own national consistency demand that we should not send *such* an article. There is a final consideration which makes this smuggling additionally base, viz., that the transport of this drug is continued notwithstanding a war which originated in this very cause :—that it is only because the Chinese have been conquered and are utterly helpless, that we now *dare* to send it; that had *they* been the conquerors, and able to dictate terms to us, the abolition of the traffic would have been the first article of peace : that as it happened, the question was *blinked* by us as conquerors, and passed over by them as helpless.

Whilst therefore it would have been no extraordinary magnanimity in us, as conquerors, in deference to their known wishes, from respect to their known principles, and sympathy with their known sacrifices, to have abolished the traffic, it is an act of supreme cowardice to continue it—the only conditions of its prosecution being our own strength and their weakness.

In this age of British Supremacy, and grandest effort, we are called to witness the anomaly of a people intimately acquainted with jurisprudence, whose diplomatists are in every Court, and consuls in every port,—a people lining the whole English Coast, at an amazing expense, with an extensive apparatus to prevent smuggling, ready themselves to resent vindictively every infringement of its excise Laws, sending or allowing to be sent in armed vessels to China, an article known by the whole world to be contraband.

"What a spectacle," says our author,

"An enlightened nation, having interwoven into the very texture of its Government, the principles of Christianity, and yet in view of all the nations of the earth not merely trifling with, but trampling in the dust a great national acknowledged right !"

What was said by cool and dispassionate men at the time of the late war, is, alas, as applicable to the case now as then.

"It is real smuggling," says W. H. Lindsay, P. M, "accompanied by all its worst features of violence, and most frequently be attended with bloodshead and loss of life." The Representative of the English Government, signing an official despatch, said, "I see little to choose between it and piracy, and it is rapidly staining the British character with the deepest disgrace." (Page 33)

We plead therefore that things may be resolved into their proper elements and designated by their proper names. Let the Opium trade be called a national smuggling concern. Let it not bear the honourable name of Commerce. *Let it not dare to advertize its smuggling vessels in a professedly religious newspaper* (see Bombay Guardian, March 7, 1851.)

Let its present dignity arising from the rank and so called "respectability" of those engaged in it, be esteemed its most damning feature. Let every act of violence committed by the armed buccaneers be reputed piracy, and every life taken, murder. We can feel for the poor smuggler, who to obtain a precarious existance for a starving family, can amidst the cold winds and sleet of wintry nights, coast the English shore, and hide his boat in some obscure creek, from the argus-eye of some Preventive officer. We can say to him "Poor wretch, acting in opposition to our nation's laws, in bringing a contraband article, we *pity* thee." But we know of no feeling save that of indignation with which we can view these wholesale smugglers, urged by no necessity, yet unblushingly despoiling a nation of its rights, and withal moving in their respective spheres amongst their own countrymen, without shame or compunction.

But we have still heavier charges to bring. We say that *the Opium Trade is a systematic and organized aggression against the temporal and spiritual welfare of multitudes of our fellow creatures.* We are aware that the design of the trade is mere *lucre*, but were we to view it in its results, and charge them on its traffickers, we should be constrained to call it a gigantic scheme for the destruction of the health and morals of the Empire, and through them of mankind ;—a confederacy on the part of the Indian Government, and a few wealthy merchants to poison the life blood and corrupt the *hearts* of millions of people.

And here an interesting inquiry suggests itself? How many opium smokers are there in China ?

Our author says.

"From a careful and somewhat extended inquiry ..... it was ascertained that on an average each person consumed a little upwards of 17 grains per day. According to this data 10,000 chests would supply one million of persons, and for the last six years, there have been 45,000 chests of opium annually consumed in China."

We have thus *more than* FOUR MILLIONS OF OPIUM SMOKERS. Imagine, more than the whole population of Scotland given up to a vice like this!

But here some one will be at issue with us, and be inclined to say, "well, if there are four millions of opium smokers, what then? We doubt very much the delsterious effects of this drug, as the Chinese use it ; we do not believe the impassioned statements of a few so called philantropists, we do not see that it is such a curse to body and soul as some are pleased to represent it."

Thus, in the palmy days of slavery, the planters often tried to persuade us, that slavery was not such a monster of cruelty and lust as missionaries and others represented it ; that it was often merciful and mild, and that sundry blessings were in its train.

Now, for our own part, "we are not careful" to answer this question by an appeal to statistics of China.

It has been our lot to mingle very freely with opium eaters

and smokers in India. From painful experience, we are quite competent to say, that if there be any vice more completely demoralizing of the *soul*, and more generally *ruinous* in all its bearings and consequences than another, it is the habitual use of opium. There can be no greater obstacle to all efforts to civilize, render moral, and Christianize a people than these pernicious habits.

We have seen it only on a small scale, and our experience has been with the *eaters* rather than of the *Smokers* of opium. But from what we have seen we are induced to draw fearful conclusions as to its effects on the Chinese.

[*To be continued.*]

LIBERTY OF CONSCIENCE.

We have been favored with a copy of a pamphlet containing the Petitions of the Hindoo Inhabitants of Bengal, Behar, Orissa and Madras, against the enactment of the Lex Loci Act, for altering the law of Inheritance, with the reply of Government, and other documents. The little pamphlet contains the original enactment for the establishment of liberty of Conscience in 1832, the Lex Loci draft Act, into which it was subsequently introduced, and Act XXI. of 1850, which established this great and enlightened principle throughout India. It also gives us the successive petitions which have been got up in Madras and in Calcutta against the enactment. The latter is pompously styled the petition of the Hindoo Committee, appointed at a meeting of Hindoos of Bengal, Behar and Orissa, held in Calcutta on the 14th day of May, in the Christian year 1850, though we question whether there were so many as half a dozen natives of Behar, or a single inhabitant of Orissa present on the occasion. It is the object of the publisher to rescue from oblivion, these memorials of the sentiments entertained by the Hindoos in the middle of the nineteenth century on the important question of religious liberty, and we very highly commend both the object and the utility of his labors. We consider it a matter of great national interest, that these important documents should thus be preserved from destruction, and be treasured up for the contemplation of a future age. The movement to which they refer will serve as a great land mark, by which future generations of Hindoos will be enabled to estimate the progress of their liberality. Twenty-two years only have elapsed since the rite of female immolation was abolished, and so considerable has been the improvement in the tone of native society, that there are many men to be found even among the present memorialists who are ready to deny that it ever existed. But for the present collection of records, the Hindoos, even before the close of the present century, might refuse to admit that their ancestors had ever considered the power of reducing to beggary every man who forsook his national creed among "the dearest rights" of Hindoos. The time is steadily though slowly coming on, when the present documents will be perused with the same feelings with which we now read the narrative of Archbishop Chicheley's intolerance, when he made suit to Henry the 5th, that his Grace would allow him, for the love of God, and our Saviour, to burn up Lord Cobham as an incorrigible heretic.—*Friend of India, May* 8.

RAILWAY FROM SUEZ TO ALEXANDRIA. EARLY COMMUNICATIONS THROUGH EGYPT.

We are happy to learn by the last mail that the visit of Mr. Stephenson, the eminent Civil Engineer, to Egypt, has resulted in his recommending a line of Rail from Alexandria to Cairo, and that Abbas Pasha has resolved immediately to commence the construction of it. This must of course be followed at no distant period by another from Cairo to Suez, by which the passage through Egypt will be reduced to a single day. A line of electric telegraph will doubtless be laid down at the same time, in conjunction with the Egyptian Rail, and information of the arrival of the Steamer at Suez will be instantaneously communicated to Alexandria, and vice versâ. The distance between Southampton and India will then be shortened at least two days. Thus, by the irresistible progress of events, fresh facilities are constantly created for expediting communications between the different parts of the globe. Notwithstanding the occasional opposition of circumstances, and the resistance of prejudices, the course of improvement appears to move on by some invisible but irresistible impulse. We shall soon be found growling if the monthly mail is protracted beyond Thirty days, and that within thirty years of the time when a large bonus was offered to the individual who should convey the first mail by steam to Calcutta in Seventy days. At this fresh stage of progression which the mail announces, it may not be uninteresting briefly to glance at the efforts which were made to establish a communication between England and India, by way of Egypt, before the invention of sea steamers.

The first attempt of this nature appears to have been made by one of the greatest and most illustrious men ever placed at the head of affairs in India, Warren Hastings. It was some time in 1774 that he opened a negotiation with the Beys of Egypt, and obtained their consent to a free intercourse. Of this public spirited effort he reaped the full benefit in 1778. It was through this channel that he obtained intelligence of the declaration of war between England and France, and received instructions from the public authorities to reduce Pondicherry, and the other French settlements in India. He was thus enabled to attack and to capture them before they were duly prepared; and the advantage of this early and decisive proceeding was soon made apparent, when we were attacked by Hyder Aly, and the combined native powers of India in southern India. By the unexpected occupation of Pondicherry, they were deprived of a valuable depot of men, arms, and ammunition in the centre of the seat of war, and of the important assistance which the French would otherwise have afforded them. Hastings laboured to render this channel of communication also subservient to the promotion of commerce, but this was supposed to interfere with the interests of the East India Company; and, strange to say, an Act of Parliament was obtained, *prohibiting English subjects from exporting the produce of India by way of Suez*, after the 5th of July 1782. Perhaps it may be worth the while of the Peninsular Company to enquire whether this Act has ever been repealed or not.

It was in connection with Hastings's efforts in 1774, that Mr. Baldwin, the only English merchant at Cairo, was appointed in 1775, the Agent of the East India Company for the purpose of forwarding their packets to and form India. In 1780, Mr. Whitehill was despatched from England to Madras, with the orders of the Directors for the restoration of Lord Pigot; he came out through Egypt, and actually reached Madras in *fifty-nine* days. But after this time, the Court of Directors seem to have discontinued the use of this route, though it was employed by private individuals, more especialy by Mr. Benfield,—the notorious Paul Benfield, we suppose—who "was at considerable trouble and expense in obtaining the earliest overland intelligence on the Coromandel Coast." He received the first intimation of the signing of the preliminaries of peace between France and England, in the beginning of 1783, and gave information of it to Lord Macartney. His Lordship was thus enabled to prevail on Bussy to consent to a cessation of hostilities till the arrival of official despatches from Europe. It is a lamentable fact, that two actions were fought by land, and one engagement at sea, after the treaty of peace had been signed, in which eighty officers and upwards of 2,000 men are said to have been killed and wounded.

The Court of Directors subsequently received more than one application for the establishment of a regular communication by way of Egypt with India—but the time was not come; steam, which has changed the face of the world, though discovered, was unemployed. Colonel Capper in his "Observations on the passage to India," says, "nothing except the fear of incurring a very heavy expense can prevent or retard the execution of a plan founded on both policy and humanity. To have a constant succession of intelligence established, almost as regular as our posts at home, would be but a trifling, if any, expense; would afford general satisfaction to every person concerned in Indian affairs; and at the same time, be productive of innumerable advantages both to the Government and the East India Company" Little could the Colonel have supposed that a communication would eventually be established far more regular than any post of which he had any idea; but that the expense, which he deemed so trifling, would not fall short of £170,000 a year. In 1795, Captain Taylor, of the Bombay Establishment, laid before the Court of Directors, the plan of a communication between Great Britain and the East Indies by way of Suez, in which he proposed that the packets from England should be sent to Messina, either by the post or by a special messenger; and that two or more packet boats should be established in the Mediterranean, to sail to and from Messina and Alexandria. On the arrival of the mails at Alexandria, the Consul General was to cause them to be forwarded instantly by Arab messengers to Suez. At Suez, country boats were to be constantly stationed, ready to take charge of the despatches and convey them to Mocha, where two Company's cruizers were to be in waiting, one to sail for Bombay, the other for Cannanore on the Coast of Malabar. It was calculated that the Mail would thus reach Bombay from London in Fifty days and twenty hours, and Cannanore in about the same time, or a little earlier. The post from Cannanore to Madras was calculated at seven days, and that to Calcutta at twenty-two. According to Captain Taylor's calculation, therefore, the London Mail might be expected to reach,

	days	*hours.*
Bombay, in.....	50	20
Madras, „	57	20
Calcutta, „	72	20

We will only farther remark, that at this period, namely in 1795, the Bombay post was Twenty-six days in reaching Madras, and Thirty-six in its progress to Calcutta!—*Ibid.*

THE LONDON MISSIONARY SOCIETY'S INSTITUTION, BHOWANIPORE, CALCUTTA.

The Missionaries of the London Missionary Society in Calcutta have, in addition to the preaching of the gospel among Hindus and Christians, ever taken a deep interest in the subject

of Native Education. For many years their efforts were restricted to vernacular schools. In 1833 a boarding school for Christian boys was commenced at Kidderpore, a southern suburb of Calcutta, to which an English class was shortly added. After some experience and a more careful survey of the neighbourhood and of its population, it was deemed advisable to remove these schools to Bhowanipore, the central suburb of Calcutta on a south side, and re-open them on an enlarged and improved plan. In 1837, therefore, the present Institution was commenced, under the designation of the 'Christian Insitution, Bhowanipore,' comprising male and female departments for both Christian and heathen children. The Institution opened with sixteen Christian boys and six Hindus. After a steady and gratifying progress of more than thirteen years, it now contains six hundred scholars and students; and has two branch schools connected with it, each containing one hundred more, making in all eight hundred.

The Institution having thus presented a hopeful aspect, the friends of the mission resolved about six years ago, to attempt it on a still more permanent and useful basis. With this object they opened a subscription in India, which was liberally responded to. The sum raised was, however, quite inadequate to accomplish the purpose proposed, and the appeal was therefore presented to the British Churches, by the Rev. Dr. Boaz, who included in the plan the important subject of a Native Christian Ministry.

The object which the friends of the mission are now anxious to secure are:—First; the erection of a commodious INSTITUTION for the general purposes of Native Christian Education,—including a College department,—sufficiently capacious to accommodate eleven hundred scholars:—Secondly; a RESIDENCE for students for the ministry:—Thirdly; a BOARDING SCHOOL for native Christian and orphan girls and boys:—Fourthly; a HOUSE for one of the Missionaries resident at the station. The pupils are instructed through the medium of the vernacular and English language; and it is almost superfluous to add, that the course of instruction is thoroughly Christian.

The Title of the New Institution will be "THE LONDON MISSIONARY SOCIETY'S INSTITUTION—BHOWANIPORE—CALCUTTA.

Towards the erection of these buildings the following sums have been collected:—In *Great Britain*, including the handsome donation of £1000 by the Directors of the London Missionary Society, £4974-6-5; or Rs. 49,743-4. The sum does not include gifts of Books, Apparatus, &c. the value of which has not at present been determined. In *India*, donations, interest of money, &c., Rs. 7025-6-8, making a total of Rs. 56,768-10-8. Of this sum, about 3000 Rs. have been expended in the purchase of Books, Instruments, &c. leaving an available balance of about 54,000 Rs. to meet the following outlay.

The cost of all the buildings has been ascertained, after the most careful enquiry, to be as follows:

Institution, with necessary out-offices, railing and gates,	42,000
Students' residence,	2,000
Bording School,	3,000
Dwelling-house,	12,000
Land, already purchased on unexceptionable title,	9,000
	68,000

The sum required to complete the whole of the buildings, is therefore about *fourteen thousand* rupees. It is with a view to raise this sum in India that the foregoing statement is presented to the friends of Native Christian Education and an Indigenous Native Ministry.

Subscriptions and Donations towards the needed Fund can be forwarded to the Rev. J. MULLENS, Bhowanipore, or to the Rev. Dr. BOAZ, Union Chapel House.—*Cal. Christian Advocate, May* 3.

In noticing the above paper, the *Friend of India* adds the following very interesting remarks;—"It is the more pleasing to us to notice the consummation of the plan of this establishment, because, with one exception, it fills up the circle of Missionary Institutions in and around the metropolis. All the bodies engaged in Missionary undertakings at this Presidency, the Gospel Propagation Society, the Church Missionary Society, the Church of Scotland, the Free Church, and the London Missionary Society have, one and all, their separate institutions for the training up of Missionary laborers, and for the diffusion of knowledge on Christian principles among the natives of the country. One body of men alone, those with whom the missionary impulse of the nineteenth century originated, and who turned up the first missionary sod in Bengal, remain to be provided with its "Missionary institution;" we mean the Baptist Missionary Society. We feel confident, however, that although those who were thus the first in the field, have, from an adverse combination of circumstance, allowed themselves to be the last in organizing a training establishment, the public spirit which led their predecessors to commence a Mission to the Heathen with a purse of Thirteen pounds, two and six pence, is not extinct in the denomination; and that they will soon be found second to none in the cause of Missionary education."

ORIENTAL BANK.

RATES OF INTEREST, EXCHANGE, AND COMMISSION.

INTEREST ALLOWED.

On Current Accounts, payable on demand... 2½ per cent per annum.
On Deposits, payable at 1 months' notice.....3 " "
On ditto at 3 " " .....4 " "

INTEREST AND DISCOUNT CHARGED.

On Government Bills.....	Not exceeding 3 months	7 per ct. per ann.
" Commercial Bills.....		10 " "
" Loans on Government Notes.		9 " "
" " Goods, &c.....		10 " "

Rebate allowed at Government Bill rate only.

EXCHANGE.

On London at 6 months' sight			at	2s. 0⅜d. per Rupee.
" "	3 "	"	"	2s. 0⅜d. "
" "	2 "	"	"	2s. 0⅜d. "
" "	1 "	"	"	2s. 0⅜d. "
" "	1 day's		"	2s. 0d. "
" Ireland	1 "	"	"	1s. 11¾d. "
" Scotland	1 "	"	"	
Circular Notes payable throughout Europe				

N. B.—The Bank does not draw *at six months' sight* for sums under £50; nor for sums under £20, *except at one day's sight.* No Drafts are issued for less than £5; but small sums are remitted by advice.

For the convenience of Parties not resident in Bombay, the Bank undertakes to remit to Europe, *by its own Drafts on the Union Bank of London*, at the Current Exchange, and without any charge for commission, on remittances for the Equivalent *being paid.*

Parties are requested to address "*The Manager of the Oriental Bank Bombay;*" and to make all Orders or Hoondees payable to him or his order:—they are also repuested to state as distinctly as possible the name and address of the party to whom the remittance is to be made, and the *Sight* at which the Bills are to be drawn.

COMMISSION.

...rged on the purchase and sale of Government Notes, Shares in Public Companies, or other Securities..... ½ per cent.

JOHN RIACH,
Actg. Manager, Bombay Office.

Rampart Row, Bombay, 22nd May 1851.

Commercial.

EXCHANGE.

London	6 months' sight	2s. 1¼d. @ 2s. 1⅜d.	Per Rupee.
Document Bill		2s. 1⅜d. @ 2s. 2d.	
Bank Rates		2s. 1d.	
Ditto	3 months' sight	2s. 0⅞d.	
Ditto	2 ditto	2s. 0¼d.	
Ditto	1 ditto	2s. 0⅛d.	
Calcutta	60 days' sight	98 per cent.	
Ditto	30 ditto	98½.	
Ditto	Sight	99.	
Madras	30 days'	98¼.	
Ditto	Sight	98¾.	
China	60 days'	214	

RATES OF FREIGHT.

To London	£3. 0s. 0d.
To Liverpool	£3. 0s. 0d. @ £3. 2s. 6d.
To Clyde	£3. 0s. 0d.
To China	Rs. 11¼. per Candy.
To Calcutta Salt	Rs. 275 per Rass.

BANK &c. SHARES.

Bombay Bank	Rs.	1000	6 per ct.	20 pm.	
Oriental Bank	"	500	7 do.	19 Disct.	
Commercial Bank	"	500	7 do.	13¼ "	
Agra Bank	"	500	8 do.	2 "	
Apollo Press Co	"	12,500	1,500 p. shr.	Rs.	14,700
Colaba ditto	"	7,000	1,500	do	14,200
Colaba Land Co	"	10,000	420	do	7,000
Bombay S. Navigation Co	"	500	None 55 p. c. dis.		
Great Ind. Pen. Railway Co.	"	27.4.5.	Rs. 25		

GOVERNMENT SECURITIES.

5 ₱ Ct.	Transfer Loan	Rs. 119		₱ 100 Siccas
5 „	Loan	1825-26 „ 107		₱ 100 „
5 „	Loan	1829-30 „ 107		₱ 100 „
5 „	Loan	1841-42 „ 2¾	@ 2¾ p. ct. prem.	₱ 100 Co.'s
4 „	Loan	1832-33 „ 96		₹ 100 Siccas 2½d
4 „	Loan	1835-36 / 1842-43 „ 92½		

PRICES OF BULLION, &c.

Sovereigns	Rs.	10. 3 as. each
Bank of England Notes	„	10. per £
Spanish Dollars	„	220½ per 100$
German Crowns	„	212 „
Sycee Silver	„	104½ to 104¼ p. 100 Tolas
Gold Leaf (range of quality)	„	16. 5 as. per Tola
Gold Ingots, according to touch	„	15. 14 as. „

Military.

GENERAL ORDERS BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

MILITARY DEPARTMENT.

Bombay Castle, 15th May 1851.

No. 288 of 1851.—Brigadier W. Cavaye, Commanding at Rajkote, is allowed leave of absence for a period of 30 days from the 30th instant, on private affairs, under the provision of G. G. O. No. 211, dated the 14th ultimo.

No. 289 of 1851.—Brigadier G. J. Wilson, Commanding at Deesa, is allowed leave of absence for a period of 30 days from the 3rd instant, on private affairs, under the provision of G. G. O. No. 211, dated the 14th ultimo.

Bombay Castle, 16th May 1851.

No. 290 of 1851.—Captain C. H. Morse, of the 14th Regiment N. I., having been declared incapable of performing the active duties of his profession, is transferred to the Invalid Establishment at his own request, from this date.

No. 291 of 1851.—Captain John Ramsay, Assistant Commissary General, Northern Division of the Army, is allowed leave of absence from the 21st May to the 20th November next, to proceed to Bombay, and the Deccan on private affairs. Captain Jackson, of the 10th Regiment N. I., performing his duties during his absence and on his responsibility.

No. 292 of 1851.—Lieutenant W. R. Houghton, Acting Assistant Superintendent of Bazaars, Poona, is allowed leave of absence from the 11th to the 31st instant, to proceed to Bombay, on private affairs.

No. 293 of 1851.—The rank of Assistant Surgeon James Bain, M. D., having been received from the Hon'ble the Court of Directors, a commission is assigned to him from the 20th March 1851.

No. 294 of 1851.—Lieutenant Colonel F. P. Lester, Commandant of Artillery, is allowed an extension of leave to remain at the Mahableshwar Hills, from the 15th to 31st instant.

No. 295 of 1851.—The undermentioned Officer is ranked from the dates specified opposite his name, and posted to the 2d Regiment Light Cavalry, to fill a vacancy.

	Rank as Cornet in the	
	Regiment	*Army.*
Philip Harrison LeGeyt.... ...20th Feb. 1851		20th Feb. 1851.

By Order of the Right Hon'ble the Governor in Council,
P. M. MELVILL, Lieut. Col.,
Secretary to Government.

Bombay Castle, 21st May 1851.

No. 296 of 1851.—Serjeant Sub-Assistant Overseer J. Clabby, Public Works Department, is promoted to the grade of Assistant Overseer, vice Godfrey, permitted to purchase his discharge.

No. 297 of 1851.—The following orders are confirmed:—

An Artillery Division Order by Lieutenant Colonel Sinclair, dated Kurrachee, the 21st April 1851, appointing Lieutenant Brown, Horse Artillery, to act as Adjutant of the Artillery, in Scinde, until the arrival of the Officer permanently appointed to the situation, or until further orders.

An Order by Lieutenant Colonel Lyons, dated Hydrabad, the 25th April 1851, appointing Ensign John Watson, 28th Regiment Native Infantry, to act as Adjutant to the 2nd Belooch Battalion, vice Lieutenant Jameson, relieved from that duty, and ordered to join his appointment at Kolapoor.

No. 298 of 1851.—Lieutenant G. W. Harding, Adjutant, and Lieutenant S. C. Law, Quarter Master and Interpreter to the 2nd Grenadier Regiment Native Infantry, are allowed to exchange appointments.

By Order of the Right Honorable the Governor in Council,
J. G. LUMSDEN, *Secretary to Government.*

MARINE DEPARTMENT.

Bombay Castle, 10th May 1851.

No. 49 of 1851.—The subjoined Rules regarding the appointments of Gunnery Officers, having been approved by the Hon'ble the Court of Directors, in supercession of those laid down in Separate General Order No. 16 of 1848, Paras. 124 to 127, are published for general information:—

"The allowance to Officers holding 1st Class Certificates is fixed at Rupees (40) Forty per mensem, and to Officers holding 2nd Class Certificates at Rupees (20) Twenty per mensem.

"The above allowances are to be drawn by all Officers of the rank of Midshipman, Mate, or Lieutenant, who may obtain the requisite Certificates of qualification in addition to the personal pay of their rank, and without reference to their holding the appointment of Gunnery Officer on board any of the ships or vessels."

The above Order is to have effect from the 1st March last.

Bombay Castle, 12th May 1851.

No. 50 of 1851.—Assistant Apothecary Woods of the 2nd Battalion of Artillery, is placed at the disposal of the Commander-in-Chief of the Indian Navy, for duty in the Naval Branch of the Service.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, *Secretary to Government.*

Civil Appointments, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 17th May 1851.

Captain R. Wallace, Political Agent in the Mahee Kants, received charge, from Captain Leckie, on the 24th ultimo, of the office of Superintendent of the Gaekwar Contingent in that Province.

SEPARATE DEPARTMENT.

Bombay Castle, 17th May 1851.

Mr. J. R. Arthur is permitted to proceed to Kurrachee, for the purpose of prosecuting there his studies in the Hindoostanee language.

By Order of the Right Hon'ble the Governor in Council,
A. MALET, *Chief Secretary.*

POLITICAL DEPARTMENT.

Bombay Castle, 19th May 1851.

Captain D'Oyly Trevor Compton, of the 29th Regiment Native Infantry, to be Superintendent of the Gaekwar Contingent, and Assistant to the Political Agent in the Mahee Kanta, vice Leckie, resigned.

Bombay Castle, 21st May 1851.

Surgeon J. W. Winchester delivered over Medical charge of the Rhooj Agency, on the 3rd instant, to Assistant Surgeon M. Cruickshank.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 19th May 1851.

Mr. H. P. Lockett, Second Assistant Collector of Belgaum, has been placed in permanent charge of the Districts of Chickodee, Pursgurh, and Gokak.

Mr. J. S. Law assumed charge of the Dharwar Collectorate on the 1st instant.

Mr. J. M. Davies delivered over charge of the Broach Collectorate to his Acting First Assistant, Mr. R. Hardy, on the 13th instant.

Mr. C. J. Davies has been allowed a further extension, to the 13th instant, of the leave of absence granted to him, as Second Assistant to the Collector of Ahmedabad, on the 3rd January last.

Bombay Castle, 20th May 1851.

The leave of absence for fifteen days, under Section XI. of the Absentee Regulations, granted to Mr. J. N. Rose, Commissioner for Claims on Transit and other Duties, under date the 8th March last, is cancelled, at his own request.

Bombay Castle, 21st May 1851.

Mr. J. M. Davies assumed charge of his duties as Collector of Surat, on the 14th instant.

Mr. A. Rogers has been directed to proceed to the Deccan, on special duty in the Revenue Department.

Captain Stewart, Deputy Collector of Kurrachee, has been appointed Acting Collector of Shikarpoor.

By Order of the Right Honorable the Governor in Council,
H. E. GOLDSMID, *Secy. to Govt.*

JUDICIAL DEPARTMENT.

Bombay Castle, 19th May 1851.

Mr. M. Larken, Acting Puisne Judge of the Sudder Dewanee and Sudder Foujdaree Adawlut, assumed charge of his office on the 8th instant.

Row Bahadoor Bhunrow Anunt, Principal Sudder Ameen of Belgaum, is allowed leave of absence for fourteen days, on private affairs.

GENERAL DEPARTMENT.

Bombay Castle, 16th May 1851.

Surgeon H. R. Elliott is confirmed in the charge of the Civil Medical duties at Shikarpoor.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, *Secretary to Government.*

(From the Bombay Government Gazette.)

NOTIFICATION,—POONA COLLEGE.

The following appointments have been made on the Educational Staff of the new Poona College, in the English, Vernacular, and Normal Departments:—

Principal.....	Major Candy.
Acting Professor of English Literature.....	Professor Green, of the Elphinstone Institution.
Professor of Mathematics and Natural Philosophy...	The Rev. James McDougall.
Professor of Vernacular Literature.....	Mahadeo Govind Shastri.
Assistant Master of the English Department, with charge of Normal Department.....	Sakharam Balcrishna.

By Order of the Board of Education,
M. STOVELL, Secretary.

Board of Education, Bombay, 21st May 1851.

Shipping Intelligence.

ARRIVALS.

7th May.—B. S. N. Company's Steamer *Dwarka*, F. Banks, Master, from Kurrachee, 14th May 1851 at noon. Passengers.—Captain and Mrs. Coutts, and family, H. M. 98th; Mr. Fenner, two Officers and Crew of the late *Falkland*, twelve men, 25th N. I. and twenty-five Deck Passengers.

18th „ P. and O. S. N. Company's Steamer *Pekin*, R. B. Baker, Master, from Hongkong 24th April, Singapore 3rd May, Penang 5th, and Point de Galle 13th. Passengers.—Pestonjee Dadabhoy, Esq.; Dadabhoy Hormusjee, Esq.; and a native servant; W. Courtney, Esq.; Civil Service, and three native servants; W. Collum, Esq.; C. W. Ross, Esq.; and Abdool Rahaman.

„ „ Steamer *Sir J. Jejeebhoy*, J. Clark Master, from Surat 17th May. Passengers.—Mr. Pelly, Judge of Surat: and a Lady; and two hundred and sixty Natives.

„ „ H. Company's Steamer *Medusa*, Lieutenant S. B. King, from Nagoothana.

19th „ H. Company's Steamer *Snake*, J. Myers Master, from Nagoothara.

„ „ Hon'ble Company's Steamer *Ajdaha*, Lieutenant W. C. Barker, from Sea.

21st „ Hon'ble Company's Steam Frigate *Auckland*, A. McDonald Commander, from Persian Gulf 21st March.

At Bushire Hon'ble Company's Steamer *Clive* only. At Muscat as many as 17 Merchant Vessels, chiefly Country

ASIATIC SOCIETY OF MUMBAI
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on 28 February, 2020

Ships, and three Ships of War belonging to the Marine. *Imaum* arrived with Major Hamerton, H. M. Consul at Zanzebar, three days previous to the *Auckland*. Passengers.—Lieut. J. Kemball, and Mr. Snobards.

" " H. Company's Steamer *Ajdaha*, Commander W. C. Barker, from Sea.

" " Ship *Rajah Rajahswaree*, W. H. Howard Master, from Calcutta 18th March.

" " Schooner *Ceylon Merchant*, Mowjee Dossaw Nacoda, from Tankaria Bunder 6th May.

22nd " Steamer *Phlox*, F. M. Ellis Master, from Surat 21st instant. A Native sick Woman died during the passage this morning. Passengers.—Captain T. Eyre 3rd Light Cavalry, and two hundred and ninety six natives deck.

DEPARTURES.

16th May.—Steamer *Phlox*, F. M. Ellis Master, to Surat. Passengers.—C. J. Davis, Esq.; and Ninety-nine natives.

" " Ship *Comtarf*, L. Harrison Master, to Liverpool.

17th " B. S. N. Company's Steamer *Surat*, P. Duverger, Master, to Kurrachee. Passengers.—J. Arthur Esq.; Dr. Grierson; Lieutenant Swanson; Captain and Mrs. Wargon; Major Jacob; and twenty-five natives.

" " The E. I. Company's Steamer *Snake*, J. Myers Master, to Nagoothana. Passengers.—Mr. Malet, Chief Secretary to Government, and Lady, and followers.

18th " The E. I. Company's Steamer *Medusa*, S. B. King Master, to Nagoothana. Passengers.—The Right Hon'ble the Governor Lord Viscount Falkland, and Suite.

19th " B. S. N. Company's Steamer *Dwarka*, F. Banks Master, to Surat, Gogo, and Tankaria. Passengers.—Lieutenant Smith; Mr. Chesshyre; Mr. C. Pym; Lieut. Shortt; Mrs. Fulljames; Mr. and Mrs. Ross; Colonel Outram, and seventy-five natives.

" " Steamer *Sir J. R. Carnac*, J. M. Beyts Master, to Surat. Passengers.—Mr. Curtis; and several natives.

" " P. and O. S. N. Company's Steamer *Achilles*, T. Evans Master, to Galle, Penang, Singapore, and Hongkong. Passengers.—Major Crisp to Madras; W. H. Wardley, Esq.; Bomonjee Eduljee; Cursetjee Rustomjee; Sorabjee Framjee; Pestonjee Byramjee; Jamsetjee Nusserwanjee; four natives to China; and one native to Galle.

20th " Ship *Thomas Thompson*, R. W. Twiss, Master, to Liverpool.

" " Ship *Catherine Apcar*, James Moodie, Master, to Liverpool.

" " Hon'ble Company's Steamer *Ajdaha*, Lieutenant W. C. Barker, Commander, to sea, on a cruize for the benefit of the health of the crew, who have lately suffered severely from Cholera.

22nd " Ship *Mary*, Grant, Master, to Whampoa, and Canton in China.

" " Steamer *Sir J. Jejeebhoy*, J. Clark Master, to Surat. Passengers.—ninety Nine natives.

" " H. M. Ceylon Government Steamer *Seaforth*, W. D. Waas, Master, to Colombo.

Domestic Occurrences.

BIRTHS.—At Ootacamund, Neilgherry Hills, on the 8th May, the wife of Norman Oliver, Esq., of a daughter.

At Poona, on the 10th May, the lady of Veterinary Surgeon Poet, of a daughter.

At Ellichpoor, on the morning of the 12th May, the wife of Mr. Conductor Stewart, of the Ordnance Department, Nizam's Army, of a daughter.

On Tuesday, the 13th instant, the wife of Bhasker Hurrychund of a son.

At Surat, on the 16th May, the lady of Lieut. and Adjutant Henderson, of a son.

At Ahmednuggur, on the 14th May, the wife of D. C. Leighton, Esq., C. S., of a son.

At Kirkee, on the 15th May, the lady of Lieutenant Rosser, 19th Royal Hussars of a son.

At Colaba, on the 19th instant, the lady of Captain C. T. Bentley 78th Highlanders, of a son.

At Neemuch, on the 25th of April, the wife of Captain Fredk. F. Taylor, 3rd Bombay Cavalry, of a son.

DEATHS.—At Belgaum, on the 25th of April last, Jane, the widow of Captain Mills, of the Bombay Army, aged 26 years.

At Poona, on the 13th instant, Serjeant Major Benjamin Mayes 3rd Troop Horse Brigade, aged 43 years, much and deservedly regretted.

At Mahim, on Sunday, the 18th instant, the son of Mr. Raymundo Jesus, Clerk at Messrs. Cardwell, Parsons and Co., aged 7 days, deeply regretted.

On Wednesday the 7th May, at 12 P. M., of Cholera, Mary the only beloved child of Mr. A. C. Doll, of the Collector's Office, Hydrabad, aged 6 years, 1 month and 3 days; her loss is severely felt by her disconsolate parents.

From Cholera, off Bombay Harbour, on board the E. I. C. Steam Packet *Adjaha*, at 11h. 20m. P. M. of the 17th May, Mr. Daniel Quayle, Midshipman, aged 19, deeply and sincerely regretted by his brother officers, and all who knew him. The service has lost a fine promising young officer, and his friends have to mourn for one who had endeared himself to all by his amiable and kind disposition.—May he rest in peace.

On the evening of the 16th May, near Cowasjee Patell Tank, Mr. James Brown, pensioned conductor, aged 76.

At Camp Hydrabad, on the 8th May, in the 42d year of his age, Captain William John James, H. M. 64th Regiment.

TWO LADIES accustomed to private tuition and residing in a beautiful and healthy neighbourhood within reach of first rate religious and intellectual advantages, are desirous of receiving 8 or 10 pupils. They have at present two. For their qualifications and method of training they refer to The *Lady William Douglas* Grangemiür near Pettinweem, Fife; Mrs. Colonel *Lawrence* Residency, Nimach; and Mrs. *Colin Mackenzie* Elichpúr Dekkan.

OVERLAND MAIL, *Viâ Marseilles*. It is hereby notified for general information, that the regular Monthly Overland Mail, *viâ* Marseilles, will be closed on MONDAY the 26th instant, at 3 o'clock P. M. An after-Packet will be kept open until 5 o'clock P. M., on the usual terms.

Letters and papers superscribed to go *viâ Southampton* will be forwarded to Aden, to be thence dispatched by the Mid-monthly Steamer, on her way from Calcutta to Suez; this will cause a detention of a fortnight or three weeks.

Letters, *viâ* Marseilles, cannot be prepaid.

The Overland Express, to meet the Calcutta Steamer at Madras, will be dispatched from this Office on MONDAY, the 2nd proximo, at 5 o'clock P. M. The latest safe date Dawk will be closed on SATURDAY the 31st instant, at 5 P. M.

W. BLOWERS,
Acting Post Master General.

Bombay, Genl. Post Office, 14th May 1851.

FOR LONDON.

TO SAIL ON 20TH JUNE.

THE Fine A. 1. British built Barque "MARTIN LUTHER," 400 Tons, J. HUTTON, Commander, having the whole of her cargo engaged.

Has superior accommodations for Passengers. Plans of the same may be had on application to

WALLACE & Co.

Bombay, 22d May, 1851.

MR. DUNLOP has the pleasure to acknowledge receipt of the following sums on account of the *Guardian*.—

May 14th, Dr. Grierson, 1st Grenadiers....Rs. 15 0 0
17th, Rev. Jos. Taylor, Belgaum..... " 15 0 0
21st, Rev. J. Wallace..... " 15 0 0

Bombay, 22d May 1851.

FOR SALE ON COMMISSION.

THE Property of a Gentleman leaving for England.

Best plated with Silver Edges.

1 Tea Pot.....Rs. 43
1 Coffee Pot..... " 50
1 Cream Ewer..... " 24
1 Pair Curry Dishes..... " 100
1 Butter Cooler..... " 45
1 Pair Salt Cellars..... " 16
1 Deer-Stalking Telescope, by Wilkinson " 44

ANDREW DUNLOP.

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TO PARENTS SENDING THEIR CHILDREN TO ENGLAND.

MRS. DAVIES, who resided several years in Ceylon, receives a limited number of young gentlemen under 12 years of age, to educate in English, French, Latin and Drawing.

Terms,—50 Guineas per annum, including the holidays and all usual extras.

Mrs. D. makes it her study to ensure a happy home for children who are committed to her care, while her experience in tuition enables her to lay a good foundation for solid religious and intellectual culture. As Mrs. D. devotes her whole time to her pupils, assisted only by her sister, she believes that she can offer usual advantages to parents who find it necessary to send their children to England.

Fuller particulars may be obtained by application to H. Miller, Esq. M. D., Bombay; Capt. Jacob, Royal Observatory, Madras; Revd. C. B. Lewis, Calcutta; The Hon'ble Sir A. Oliphant, Chief Justice, Ceylon; by all of whom Mrs. Davies, is personally known, and who have kindly permitted reference to be made to them.

Camberwell, March 1851.

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